ŚRAUTA PRĀYAŚCITTA VIDHI

[WITH ENGLISH TRANSLATION]

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FOREWORD

A very special emphsis was laid on the meticulous performance of any activity in ancient India. Such attention was more focussed on the activity under dharma because the outcome of activities in this field is not verifiable. But, howsoever one might be careful in performing an act perfectly, errors and lapses are bound to occur. Often the defects may not even come to the notice of the doer at all. Sometimes, one may be vigilant enough to notice one's lapse even during the performance. If doer's serious concern was amply demonstrated, the ancient seers believed, the efforts would bear the desired fruit inspite of the lapse. It was relied also that sincerity of admitting the possibility of lapses goes a long way in reconciling with the result accrued there of, at least.

Prāyaścitta is the term applied to the action that expresses the heart-felt regret over the breach committed by a person. This effort of making amends may be in the form of undergoing self-imposed punishments, mostly fasting, or offering oblations to appease the divinities. Since the seers had an understanding of the psychology of the human beings, the expiation ceremonies are given a detailed treatment. Thus the atonements occupy an important place in the scheme of the regulations of dharma. For example, the third of the three sections of Yājñavalkya-smṛti is devoted to Prāyaścitta.

Āpastamba and Āśvalāyana have described expiations for various errors and omissions that occur in Vedic sacrifices, in the course of their Śrauta-sūtras. The present text-Śrauta Prāyaścitta-vidhi has brought together such procedure from these two

Śrauta works, in author's own words, in a systematic way. The author, unfortunately not known, has also noted the difference of opinion of the latter-day ritualists like Devayājñika, Keśavīya-kāra and so on. Besides, he has added a chapter which is his original contribution.

Dr. A. Ramulu has done a good job of editing the text, the Ms. of which was in his possession. Another copy of the text in Tanjore Saraswathi Mahal has also been utilised. The usefulness of the book contents of which are rather unfamiliar, is enhanced by the English translation which Dr. A. Ramulu has provided. While compiling the index of technical terms, the editor had made it a glossary too, thus enabling a beginner in the field to steer clear of the seemingly familiar words.

I hope students of Vedic ritual literature will welcome this new addition to their library and thereby bring freshness to the strenuous efforts of Dr. A. Ramulu (Kleśaḥ phalena hi punarnavatām vidhatte).

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INTRODUCTION

The text of the Śrauta Prāyaścitta Vidhi is based on the following two-manuscripts :—

A. Srī Rāmanāmakṣetram, Jagadevapur. Telugu script, written on country paper, size $9\frac{1}{2} \times 4\frac{1}{2}$ inches, folio 37, ten lines a page, good hand writing, complete. In the case of a long hymn or group of hymns, this manuscript gives only the beginnings and the end.

B. Tanjore Sarfoji Mahārāja Sarasvatimahal Library, Tanjavur, M. S. No. 2677, (Burnels catalogue No. 3861) Devanāgari script, written on country paper, size $10\frac{1}{2} \times 4\frac{5}{8}$ inches, folio 33, eleven lines a page, complete.

Neither of the MSS, gives the name of author any where, nor gives the date of writing or of the author.

The edition is chiefly based on A, which is in my possession. B was helpful in correcting many passages, and many passages in B which were not in A have been incorporated. Whenever there is a difference between A and B the readings of A have been adopted and readings of B are given in the foot-notes.

In translating the work into English the Śrautakośa was very much useful. It served as a constant reference book. Where ever found necessary additional information, have been added, briefly with in the brackets. Passages of the present text have compared with the corresponding Śrauta sūtras of Āśvalāyana and of Āpastamba, and references to the Sūtras have been given at the beginning of the translations of the connected passages. The detailed contents and the glossarial index, it is hoped, will be of considerable help to the readers.

The name of the author of the SPV is not known. The manuscripts are silent in this matter. The date of the composition too can be fixed approximately. An upper limit can, however, be fixed on the basis of the internal evidence. The author quotes Keśavīyakāra :— Keśavīyakāroktyā sruvapūrṇam ājyenāhutiḥ pūrṇāhutiḥ (p. 10), Laukikāraṇibhyām manthya iti Keśavīyakāraḥ(p.16), Tadapyaśaucam iti Keśavīyakāraḥ (p. 21). This Keśavīyakāra is well known by the name of Tālavṛnta Keśava, a great composer of the ritual hand books of the schools of Āsvalāyana and Āpastamba. For example, there is a MS of Āpastamba Śrauta Prāyaścitta Prayoga of Keśavīyakāra See No. 2665. "A descriptive catalogue of Sanskrit MSS in the T.M.S.S M. Library." p. 2271. He lived is the 15th century. Hence the SPV must be assigned a date latter than 15th century. As regards the home-land of the author it is again a conjecture. Because the manuscripts are found as in Jagadevapur. (Andhra Pradesh) and Ṭanjore (Tamilnadu), the author must have been a native of South India.

The author seems to belong to Āśvalāyana sūtra, since he deals with that school first.

SPV as the very title shows that it is related to the procedures of expiations for various lapses in the course of vedic sacrfices. The first chapter deals with the general rules, which facilitate correct interpretation and application of the more specific injunctions of the Śrautasūtras. The second is conserned with the Formal setting up and re-establishment of the sacred fires. The third and fourth contain various expiation-rites during the Agnihotra sacrifice and the Full-moon-day and New-moon-day sacrifices respectively. The fifth consists the Ekādhvaryava expiation ceremony, which should be performed on the change of Hotṛ. The sixth deals with the expiation rites during the Animal sacrifices. The last deals with the

Prayer, which should be recited by the sacrificer, whenever he has to go on a journey.

The work is almost an abridgement of the third chapter of Āśvalāyana Śrautasūtra and the ninth chapter of Āpastamba Śrautasūtra. Yet the author shows some originality. The materials from the Śrauta sūtras have been re-arranged logically. Every rite is described first according to Āśvalāyana and then according to Āpastamba. Sometimes variations of procedure, like, of Keśavīyakāra (p. 10, 16, 21), of Śatad vayīkāra, (p. 22), of the (Aitareya) Brāhmaṇa (p. 25), of Vṛttikāra (p. 4), of Sūtrakāra, (p. 70), of Bharadvāja (p. 55), of Devayājñika (p. 65), of Alekhana (74) of Baudhāyana (p. 8) are also spoken of. Further the procedure of Ekādhvaryava Prāyaścitta is entirely new. It is stated that if the Hotṛ is changed during a sacrifice, this expiation ceremony needs to be performed.

Written in a lucid and compact style and containing comparative and critical remarks with references to the views of other (then the Āśvalayana and Āpastamba) Śrauta writers, like Keśavīyakara, Śatadvayīkara, Devayājñika, and others, this ritual work on expiatory rites is sure to be useful guide to the students of Vedic ritual literature.

Vibhava, Kṛṣṇaṣṭamī
3-9-1988
Mysore

A. Ramulu

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I must place on record my thankfulness to Dr. K. V. Ramesh, Director of Epigraphy, and Sri Madhava N. Katti, Chief Epigraphist, whose encouragement given good strength to complete the work succesfully. I also thank M/s Samrajyam Mudranalaya of Mysore for Printing the book with care.

A. Ramulu

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श्री गणेशाय नमः

श्रौतप्रायश्चित्तविधिः

परिभाषा प्रकरणम्

१. विध्यपराधे प्रायश्चित्तिः[1] ।

२. विधिशब्देन विहितमुच्यते । तस्याऽकरणेऽन्यथाकरणे प्रायश्चित्तिः कर्तव्या । प्रायो विनाशः, चित्तिः सन्धानम्, विनष्टसन्धानम् प्रायश्चित्तिरित्युक्तं भवति ।

ŚRAUTA PRĀYAŚCITTA VIDHI

GENERAL RULES

1. Expiation for transgression of injunctions.

2. A rite prescribed (by the Veda) is called an injunction (vidhi). If it is not adhered to or wrongly done, then an expiation rite should be performed. Prāyas means destruction and citta means joining together and then Prāyaścitta means the making good of lapses.

1 आश्वलायनश्रौतसूत्रम् 3–10.

३. तथा च विध्यपराधे सति तदर्थे विशेषतो यद्विहितमस्ति तदेव कर्तव्यम् । नास्ति चेत् व्याहृतिहोमः कर्तव्यः । एतदेव सर्वप्रायश्चित्तमित्युच्यते । एवञ्च सति यथाकथञ्चिद्विधिसम्पादने प्रायश्चित्ताभाव उक्तो भवति [।]

४. प्रायश्चित्तकालस्तु निमित्तानन्तरमेवेत्युत्सर्गः । ऐष्टिके तन्त्रे प्रधानस्विष्टकृत्समिष्टयजुर्होमाद्वा प्रागिति बो[बौ]धायनः ।

५. विहितस्य द्रव्यस्य स्वरूपतोऽभावे प्रतिनिधिः स्वीकार्यः । क्वचित्स्वरूपसत्तायामपि प्रकृतकार्याशक्तौ प्रतिनिधिरेव स्वीकार्यः । तथा च 'अर्थद्रव्ययोर्विरोधे अर्थो

3. Therefore, in the case of a violation of an injunction, an expiation rite which is prescribed specifically for the particular deficiency, alone should be performed. If an expiation rite is not prescribed specifically, one should offer a vyāhṛti oblation. This offering is called the expiation rite-in-general. Hence, in other words, in the case of rites performed not perfectively, there is no expiation.

4. Regarding the time of the performance of the expiation rite, the general rule is that it should be attended immediately after the occurence of the lapse, but in the procedure of iṣṭis, it is prior to the offering of the Principle Sviṣṭakṛt oblation or of the Samiṣṭa-yajur.oblation, according to Baudhāyana.

5. If the prescribed material of oblation is not available, its substitute should be employed. If, in certain circumstances, it is not possible to perform rites even in the physical availability, its substitute should be employed As this indicated in the statement— choosing between the capacity and

बलीयान्' इति सूचितं भवति । इदञ्चापरं :– सामर्थ्ये [र्थ्ये] सति गुणसम्पादनार्थं न प्रतिनिधिरुपदातव्यः । 'द्रव्यगुणयोर्विरोधे द्रव्यं बलवत्' ॥ एतदुक्तं भवति यत्कार्यार्थितया यद्विहितं तस्य तत्कार्याशक्तौ तत्प्रतिनिधिरूपं तत्कार्यकरणाय स्वीकार्यम् [।] तथाच प्रतिनिधिप्रयोगेऽपि विहितस्वरूपापचारा[1]द्विध्यपराधशङ्कया प्रायश्चित्तं न कर्तव्यम्, तत्र स एव विध्यर्थः फलितो भवतीति ।

६. तथा विनष्टसन्धानं द्विविधम् :– प्रत्यक्षम्, अतीन्द्रियञ्च । तत्राऽऽद्यं यथा :– आयतनादपगतस्य वह्नेः पुनस्स्थापनम् । स्कन्नस्य हविषो ग्रहणयोग्यस्य पुनर्ग्रहणम् ।

the prescription, the capacity is preferable. It is also said — if the prescribed material is capable of performing the rite, its substitute should not be taken to enhancing the qualities because, between material and quality, material is preferable. Therefore, it is clear that, if a material prescribed for a work, is not capable of performing that work, eventhough available, its substitute should be employed for the performance of that work. Also in such a performance with substitute, one should not go through the expiation rite, with any hesitation of violating the injunction at swerving, from the prescribed mode, because here the substitute material satisfies the injunction.

6. The making good of the lapse is of two kinds, viz. cognizable and super-sensual. The first of them is (e.g. :—) re-establishment of fire, if extinguished in the receptacle or taking again the spilt but fit to recover oblation material.

1 A. विहितस्वरूपापराधात् ।

द्वितीयन्तु होमजपादिभिः। यत्रातीन्द्रियसन्धानैर्होमादि न विहितं तत्र 'भूर्भुवस्सुवस्स्वाहा[1]' इति सर्वप्रायश्चित्तमवश्यं कर्तव्यमिति वृत्तिकृदुक्तोऽयं नयः।

७. अथापस्तम्बोक्तम् – "श्रुतिलक्षणं प्रायश्चित्तं विध्यपराधे विधीयते[2]" इति। तत्र प्रायश्चित्ते विहिते श्रूयमाणेष्व[ण लि]ङ्[3]सङ्ख्यादिकमविवक्षितम्। यथा 'पुरोडाशः क्षायेत[4]' इत्यत्रैकत्वम्, 'यद्यष्टापदी....' इत्यत्र संख्या [।] तेन पुरोडाशयोः व[ब]हूनां दाहे प्रायश्चित्तप्राप्तिः। तथा द्वादशपद्यां षोडशपद्यां वा प्रायश्चित्तम्। तथा च विध्यपराधे कर्माऽन्यथाकरणे श्रुत्युक्तं प्रायश्चित्तं

The second (super-sensual) is of the form of offering an oblation or murmuring a formula etc. Where oblation etc. are not prescribed by super-sensual mode of making up a lapse there the expiation rite-in-general with the formula, 'Bhūr bhuvaḥ suvaḥ svāhā' should be necessarily performed, according to Vṛttikāra [Nārāyaṇa].

7. ĀPASTAMBA: "In the case of any violation of an injunction, an expiation-rite as prescribed in the Śruti is required to be performed." When an expiation is prescribed, the optative form of the verb and the numerals etc., that may be found therein, are not intended literally. The singular number in the injunction, "the puroḍāśa burns" as well as the numeral in the injunction, "If that is of eight words" are not literally intended. Hence, this expiation rite shall be performed, even if two or more puroḍāśas get burnt. And similarly the same expiation rite shall be performed in

1 A. भूर्भुवस्स्वस्स्वाहा।

2 आप. श्रौ. सू. 1-1-1. 3 B. लिङ्ग। 4 A. क्षिप्यते।

विधीयते । अन्तरागमनादौ[1] यत्र च विधिरस्ति, यथा :– वाजपेये[2] रथस्यान्तरागमनम्, न तत्र प्रायश्चित्तप्रसक्तिः, यथा वा यागार्थप्रयाणे न वास्तोष्पतिहोमः, विध्यपराधाभावात् ।

८. यत्रैकस्मिन्निमित्ते श्रौतस्मार्तयोः प्राप्तिः, तत्र श्रौतमेव विधीयते । यथा :– ब्रह्मौदनिकाग्निनाशे पुनः पाक[3]-वरदानान्तम्, न 'अयाश्च'[4] इति । तथा एकस्मिन्निमित्ते विहितानि क्वचित्समुच्चीयन्ते । यथा :– स्कन्ने अभिमन्त्र-

the case of twelve or sixteen words too. In the same way, in the case of any violation of an injunction of the form of wrong performance of rites, an expiation rite as prescribed in śruti should be performed. There is no occasion for an expiation, in the case of some one going between the fire-places, if there is an injuction to that effect, as e. g. : in Vājapeya, where a chariot passes between (the fire places), or for instance, one need not perform Vāstoṣpati-homa (as expiation) while on journey for a sacrifice, because there is no violation of injunction.

8. ĀŚVALĀYANA : If both Śruti and Smṛti have said about the same lapse, then only the Śruti statement shall be carried out, e. g. : in the case of the Brahmaudana fire getting extinguished, one should perform (the Śruti prescribed expiation, viz.) cooking again the Brahmaudana up to the offering of fee, and not (the smṛti prescribed one, viz.) the offering of an oblation with the verse, "ayāścāgne". Sometimes, the expiation rites prescribed for the same lapse are clubbed together, e. g. :— in the case of spilling (of oblation, one should perform all the three rites, viz.) sprinkling with sacred

1 A. अन्तरा । 2 B. वाशज । 3 A. पाको । 4 का. सं. 5.4.

णाद्भिरभिसिञ्चनम्, होमो, नाऽशनञ्च । तथा दर्शपूर्णमासातिपत्तौ पाथिकृती वैश्वानरी च । क्वचित्सामान्यस्य विशेषेण वा[बा]धः । यथा :– आहवनीयानुगमने मन्थनादिप्रायश्चित्तस्याऽन्वाहितप्रायश्चित्तेन वा[बा]धः ।

९. यत्रादृष्टार्थं[1] जपहोमादि न विहितम्, तत्राऽनाज्ञातत्रयजपः, सर्वप्रायश्चित्तञ्च कर्तव्यम् । अदृष्टार्थानां वचनात्समुच्चयः, अन्यथा विकल्पः । दृष्टार्थानान्तु विकल्प एव ।

१०. प्रायश्चित्तकालस्तु निमित्तानन्तरमेव, न पर्वाद्यपेक्षा । यथा :– गृहदाहनिमित्ताक्षामवती । यथा वा

water, offering of an oblation, and fasting. Similarly, in the case of skipping of the New moon day and the Full moon day sacrifices, (one should perform both) the Pathikṛt-iṣṭi and the Vaiśvānara-iṣṭi. Sometimes, general expiation rites are barred by special expiation rites. For instance, in the case of the Āhavanīya fire getting extinguished, the Anvādhāna (the setting up of the sacred fires) expiation rite bar the Manthana (churning up of the fires) expiation rite, etc.

9. Where the formulas for repeating, or offerings are not prescribed for removal of super-sensual-lapse, the repeating of the three verses, "Whatever of the sacrifice unknown...", etc., and the expiation rite-in-general should be performed. One should perform the super-sensual-expiation rites collectively, if there is a specific injunction to that effect ; otherwise collective performance is optional. Expiation of cognisable lapses should be performed optionally only.

10. The time of the performance of an expiation rite is immediately after the occurance of a lapse, and this need not

1 A. तथा यथा ।

पुनराधानम्, न तत्र वसन्ताद्यपेक्षा । क्वचिज्जातेष्ट्यादौ पर्वाद्यपेक्षापि[1] ।

११. यत्र यत्र[2] तन्त्रदक्षिणादिभेदः, तत्र प्राकृतां समाप्य विकृतामिष्टिं कुर्यात् ।

१२. तथा अङ्गलोपे प्रधानयागात्पूर्वस्मृते प्रायश्चित्ता-मङ्गकरणञ्च । प्रधानयागोत्तरं प्रायश्चित्तमेव, नाङ्गावृत्तिः । एवं प्रोक्षणादावपि । तथा व्यत्यासे, मन्त्रलोपादावपि । तथाङ्ग-कालव्यत्यासे च प्रायश्चित्तमेव, नावृत्तिः । क्वचिदङ्ग-

wait for any fixed time, like the Parva (a periodic change of the moon), etc. e.g., the Kṣāmavati-iṣṭi to be performed in the case of house catching fire. or the Punarādhāna (reestablishment of the fires), where there is no waiting for the spring season, etc. Sometimes, as in Jāteṣṭi, one has to wait for the particular time also.

11. In the case of procedures, rites and dakṣiṇā of which differ, one should conclude the normal and start the other one.

12. If one is reminded, before the principal oblation (has been offered) of omission of subsidiary rites, one should attend first to the prescribed expiation rites followed by them the subsidiary rites (passed over). If one is reminded (of the omission) after the offering of the principal oblation, one should perform only expiation rite, there is no repetition of the subsidiary rites. In the case of lapses regarding the sprinkling with water. Or in the case of violation of order, or in the case of omission of formulas, the same procedure should be followed. If proper time of subsidiary rites is elapsed, one should perform only expiation rite, and there is no repetition (of the whole, for the sake of the subsidiary rites). Sometimes

1 पर्वाद्यपेक्षापि not in B. 2 A. यत्र ।

लोपेऽपि साङ्गस्य प्रधानस्याऽऽवृत्तिः[1]। यथा :— 'अन्यां[2] दुग्ध्वा पुनर्होतव्यम्' इति। यथा वा एकस्मिन्हविषि नष्टे साङ्गस्य प्रधानस्या[1]ऽऽवृत्तिः। क्वचित्तन्त्रमध्य एव नष्टं हविरुत्पाद्य तेनैव तन्त्रेण समापनम्।

१३. तत्र प्रायश्चित्ते आपस्तम्बबौधायनोक्ता विशेषाः। पात्रानुक्तौ जुहूः। वचनाच्चतुर्गृहीतम्, अन्यत्रैकगृहीतम्। वह्निविशेषानुक्तावाहवनीये होमः। कर्तृविशेषानुक्तावध्वर्युः। आश्वलायनानां जपानुमन्त्रणहोमादौ विशेषानुक्तौ ब्रह्मैव कर्ता। दाने यजमान एव[3], असन्निधाने

if the subsidiary oblations are passed over, the whole rite along with the principal and the subsidiary oblations should be repeated, e.g.:—"Having milked an another cow, the oblations should be offered again". Sometimes, in the case f lapse of oblation, the whole, along with the principal and subsidiaries should be repeated. Sometimes, the lost oblation is prepared on the spot in the course of a procedure (and offered immediately), and the same course should be concluded normally.

13. The specific injunctions regarding the expiation-ceremonies, according to Āpastamba and Baudhāyana. When there is no specific injunction, the normal ladle (Juhū) (should be used for offering oblation). One should offer clarified butter taken four times with the spoon (Sruk) to the ladle, if there is specific injunction to that effect, otherwise one spoonful only. In the absenee of specific injunction, oblations are to be offered on the Āhavanīya fire. In the absence of specific injunction about the performer, the Adhvaryu (should offer oblations). In the absence of specific injunction regarding the repeating of formulas or the anumantraṇa, the Brahmā

1 प्रधानस्य not in B. 2 A. वशां। 3 B. दद्यात्सन्निधाने।

पत्नी। कर्ममध्यपतितानि प्रायश्चित्तानि संस्कृताज्येन[1] कर्तव्यानि। तदभावे स्मार्तवदाज्यसंस्कारः। तथा च सामान्यतो विशेषानुपदेशे ऋग्वेदविहिते कर्मणि भ्रेशे 'भूस्स्वाहा' इति ब्रह्मा गार्हपत्ये स्रुवाऽऽहुतिं जुहुयात्। यजुर्वेदकर्मभ्रेशे 'भुवस्स्वाहा' इति जुहुयात्। सामभ्रेशे 'सुवस्स्वाहा[2]' इति ब्रह्माऽऽहवनीये जुहुयात्।

१४. यत्र यत्र पूर्णाहुतिरुक्ता सा चाशक्तस्यैव। तस्यानुष्ठानमेवं – स्मार्तवदाज्यं संस्कृत्य स्रुक्स्रुवौ संमृज्य, आहवनीयं[3] प्रणीय, परिस्तीर्य, परि[स]मूह्य, दक्षिणतो ब्रह्मा-

(should repeat the formulas), according to Āśvalāyana. The sacrificer or in his absence his wife should give dakṣiṇā. The expiation rites should be performed with the purified-clarified butter. If that is not available, one should purify clarified butter with Smārta procedure. Similarly, if there is no specific injunction about the defect in respect of a rite enjoined in the Ṛgveda, the Brahmā should offer an oblation on the Gārhapatya fire with the formula, "Bhūsvāhā". If in respect of a rite enjoined in the Yajurveda, an oblation is offered (on the Āhavanīya fire) with the formula, "Bhuvaḥ svāhā", and if in respect of the Sāman, an oblation is offered on the Āhavanīya fire with the formula, "Suvaḥ svāhā".

14. Wherever the Pūrṇāhuti is prescribed (optionally instead of a sacrifice), that is (to be taken as) applicable only to persons not capable (to perform the sacrifices). Its procedure is :— The Adhvaryu should sanctify the clarified butter in Smārta process, sprinkle the ladles with water, flare up the Āhavanīya fire, spread Kuśa grass on all the four sides of the

1 A. संस्कृताज्ये। 2 स्वस्स्वाहा। 3 आहवनीये।

यजमानावुपावेश्य, अध्वर्युर्द्वादशगृहीतेनाऽष्टगृहीतेन चतुर्गृहीतेन वाऽऽज्येन अन्तर्वेदि तिष्ठन्, पुरोनुवाक्यामनूच्य याज्यया जुहुयादिति केचित्। केशवीयकारोक्त्या स्रुवपूर्णाज्येनाहुतिः पूर्णाहुतिरित्यप्यनुग्रहः।

१५. तथा सर्वत्र कर्मसमाप्तौ सत्यां 'अनाज्ञातत्रयं[1]' 'इदं विष्णुर्विचक्रमे' 'त्वन्नो अग्ने,' 'स त्वन्नो अग्ने[2]' 'भूर्भुवस्सुवः[3]' इति जपश्चावश्यकः। कर्तुर्यजमानस्य 'त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा त्वम्। यज्ञेष्वीड्यः[4]' ॥

यद्वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः।

Āhavaniya fire-place, set properly the fire, and cause the Brahmā and the sacrificer to sit on southern side of the altar. While sitting inside the altar, the Adhvaryu takes clarified butter twelve times or eight times or four times, utters the name of the divinity in dative case, and offers the oblation with "Svāhā." According to some teachers (the pūrṇāhuti) should be offered with the yājyā verse, following recital of the puronuvākyā verse. According to Keśavīya-kāra, an offering of a sruva-ful of clarified butter is Pūrṇāhuti.

15. At the end of every rite, it is necessary to repeat the three verses, "whatever of the sacrifice, unknown or known", etc., as well as "Viṣṇu strode this ...", "Do thou Agni, the wise, pacify", "O Agni be nearest to us...." and "Bhūrbhuvaḥ suvaḥ". The sacrificer, the doer, should repeat the verses, "O God Agni ! thou art the guardian of ordinances among the mortals ; thou art worthy of being honoured in sacrifices" and "O Gods ! we, who are most ignorant neglect the vows addressed to you who are wise ; may the wise Agni complete the

1 तै. ब्रा. 3.7.11.5. 2 त्वन्नो अग्ने not in B. तै. ब्रा. 3.7.11.3.
3 वस्स्वः। 4 तै सं 1.2.3.1.

अग्निष्टद्विश्वमा पृणाति विद्वान्येभिर्देवाँ ऋतुभिः कल्पयाति[1]॥ विष्णुस्मरणञ्चावश्यकमिति संक्षेपः ।

१६. अथ सर्वत्र प्रत्यनुकल्पाः । व्रीहियवौ मुख्यौ । तदभावे[2] प्रियङ्गवः । तदभावे श्यामाकनीवारौ । तदभावे[2] वेणुयवाः । तदभावे भोजनयोग्यमनिषिद्धद्रव्यम् ।

१७. गव्यमाज्यम्मुख्यम् । तदभावे माहिषम् । तदभावे आजम् । तदभावे आनीकम् । तदभावे तैलम् । तदभावे जर्त्तिलस्नेहः । तदभावे कौसुम्भसार्षपे । तदभावे मधूकबीजनारिकेलस्नेहौ । तदभावे पिष्टं जलेनालोड्याऽऽज्यकार्ये नियोजयेत् ।

whole through (appointing) those seasons by which he regulates the worship of the Gods".

16. Now, substitutes (will be explained). Paddy and Barley are principal (materials). If these are not available, Priyaṁgu (should be used). If it is not available, Śyāmāka and Nīvāra. If these are not available, Bamboo-seed. If it is not available, any substance, which is not prohibited and fit for dining should be used.

17. The clarified butter is primarily that of cow. If it is not available, buffaloe's. If it is not available, goat's. If it is not available, sheep's. If it is not available, sesamum-oil. If it is not available, wild sesamum-oil. If it is not available, saf flower-oil or mustard-oil. If it is not available, oil of Madhūka seeds or of coconut. If these are not available, one should mix flour (of rice or of barley) with water and use it to serve the purpose of clarified butter.

1 ऋ. वे. 10.2.4. 2 B. तयोरभावे ।

१८. बर्हिःकार्ये प्रथमं दर्भाः । तदभावे काशाः । शराः, अश्ववाल-सुगन्धि-तेजन-दूर्वा-यव-श्यामाक-तृणेक्षु-दलानि वा पूर्वपूर्वालाभे ग्राह्याणि ।

१९. इध्मकार्ये[1] पलाशखादिरौ मुख्यौ । तदभावे अश्वत्थौदुम्बर-शम्यर्कापामार्गादयः । अथवा कपित्थ-निम्ब[2]-शाल्मली-कोविदार-श्लेष्मातक-विसीत-करञ्ज-वृक्र-लिम्पकादि वर्जयित्वा सर्वान्वनस्पतीनिध्मकार्ये योजयेत् ।

२०. गोपयो मुख्यम् । तदभावे माहिषमाजमाविकं पिष्टमिश्रितं जलं वा प्रतिनिधिः । एवं दध्नोपि ।

२१. एवं सोमाभावे पूतीकान् । एवं पात्रेषूक्त-काष्ठाद्यभावे पूर्वोक्तकपित्थादीन्वर्जयित्वा वृक्षमात्रं ग्राह्यम् ।

18. Darbha grass sho ld primarily be used for Barhis (strewing, etc.). If it is not available, Kāśa. If it is not available, Śara, Aśvavāla, Sugandhi, Tejana, Dūrvā, Yava, Śyāmāka grass, sugarcane-leaves should be employed, according to the non-availability of the prior ones.

19. Palāśa and Khadira should primarily be used for idhma. If these are not available, Aśvattha, Audumbara, Śami, Arka, Apāmārga and others to be used, according to the non-availability of the prior ones. Or one should use any tree, except Kapittha, Neem, Śālmalī, Kovidāra, Śleṣmātaka, Visīta, Karañja, Vṛkra, Limpaka and others.

20. (For the offerings) milk is primarily that of cow. If it is not available, buffalo's or goat's or sheep's or water mixed flour (of rice or of barley) should be used. So also in the case of curds.

21. If Soma is not available, one should substitute it

1 B. इध्मः कार्ये । 2 B. बिल्व ।

२२. दक्षिणासु गौर्मुख्यम् । तदभावे तन्मूल्यम् । एवमुक्तदक्षिणासु[1] मुख्याभावे मूल्याध्यायोक्तं द्रव्यं शक्त्या देयम् ।

२३. तत्र समारूढारण्योः स्वरूपनाशे, अरण्यन्तरमादाय[2] पुनराधानं कर्तव्यम् । अथाऽरणीस्वरूपे विद्यमाने मन्थनासामर्थ्ये समारूढमग्निं "उपावरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वह नः प्रजानन् । आयुः प्रजां रयिमस्मासु देहि अजस्रो दीदिहि नो दुरोणे[3] ॥" इति मन्त्रेण लौकिका-

with Pūtika. If the prescribed wood * is not available for the sacrificial utensils, one should use the wood of any tree except Kapittha, etc.

22. Among the Dakṣiṇās, cow is principal. If it is not available, one should give its price. If the prescribed Dakṣiṇā articles are not available, one should substitute them with their price prescribed by the 'Mulyādhyāya'.**

23. If the kindling woods are worn-out completely, after fire is consigned, one should get a new set of kindling-woods, and perform the Punarādhāna. In the presence of the kindling woods, if these are not capable of churning out fire, one should put the consigned fire into ordinary fire with the verse, "O Jātavedas [Agni], do thou descend down again ; knowing do thou carry our oblation for Gods. Do thou give us life, off-

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* The spoon should be made of the Khadira wood ; so too the wooden sword, the yoke-pin and the vessel for carrying the Prāśitra. The Juhū should be made of Palāśa wood, the Upabhṛt of the Aśvattha wood and the Dhruvā and the Agnihotrahavaṇī of the Vikaṅkata wood.

** A Pariśiṣṭa attached to the Kāty. Śākhā.

1 B. एवं वराद्विषु । 2 B. माधानविधयाऽऽनीय । 3 तै. ब्रा. 2.5.8.8.

ग्नावुपावरोह्य, तस्मिञ्जीर्णारणी प्रक्षिप्य तस्मिन्नग्नौ नवेऽरणी 'अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु । दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः[1] ॥" इति मन्त्रेणोपावरोह्य मथित्वा 'उपावरोह ....' इति निवर्तमानजपं जपित्वा आयतने निदध्यात् । इदमेव पुनराधानमित्याहुः ।

२४. असमारूढे अरणिनाशे पूर्वारणीं[2] शकलीकृत्य तस्मिन्नग्नौ प्रहृत्य "उत्तिष्ठाग्ने प्रविशा योनिमेतां देवयजनायै त्वा वोढवे जातवेदाः । अरण्योररण्योरनुसङ्क्रमस्व जीर्णां तनुं जीर्णयोनिर्मुदस्व" ॥ इति मन्त्रेण नवेऽरणी समारोप्य मन्थनादि कुर्यात् । अत्रानुगतेऽग्नौ पुनराधानमेव ।

spring and wealth and shine uninterruptedly in our house". The worn-out kindling woods are to be thrown into this fire, dip the new kindling woods in this fire with the verse, "Jātavedas has been deposited in the two sticks as the embryo is deposited into pregnant woman ; Agni is to be adored day by day by vigilant men laden with oblations", churn out fire and place fire into their places repeating the verse, "O Jātavedas...". This procedure is called the Punarādhāna.

24. If the kindling woods are damaged, before fire is consigned into them one should chop off (the old) upper kindling wood into pieces, throw away into fire, take a new set of kindling woods with the verse, " O Agni ! you stand up, and enter this source. O Jātavedas ! you have to carry for the worship of Gods. You go from Araṇī to Araṇī. You enjoy the old body and old source", and churn out fire. If the sacred fires get extinguished (while the kindling woods remain defiled),

1 ऋ. वे. 3.29.2 2 A. पूर्वारणी ।

२५. असमारूढारण्योरशुचिस्पर्शे पात्रवच्छुद्धिः। समारूढे तु त्यागः। एवामेवमेध्य[1]वस्तुभिरत्यन्तोपहतौ।

२६. अमेध्यवस्तूनि :–

वसा शुक्रमसृङ्मज्जा मूत्रविट्कर्णविण्नखाः।
श्लेष्माश्रुदूषिका[2] स्वेदो द्वादशैते नृणां मलाः॥

२७. अमेध्यदेशास्तु :–

यत्र प्रसूयते नारी म्रियते दह्यतेऽपि वा।
चाण्डालाद्युषितं[3] यत्र यत्र विष्ठादिसङ्गतिः॥
बीभत्सैः कष्मलैर्युक्ता[4] भूरमेध्या प्रकीर्तिता।

२८. अन्वाधानार्थं प्रणीतेऽनन्वाहितेऽनुगतौ, दशहोतृ-चतुर्होतृ-षड्ढोतृ सारस्वतहोम-सम्भारयजुःसावित्र्यादिहोमोद-

one should renew the fires.

25. If the defilement of the kindling woods occurs as the result of the contact with impure objects, before the fire is consigned, one should clean them, like a vessel. If the defilement occurs, after the fire is consigned, one should throw away such kindling woods (and get new ones). So also, if they are very much defiled by the contact with impure objects.

26. Impure objects : fat, sperm, blood, marrow, urine, excreta, wax of ear, nails, spittoon, tears, rheum of the eye and sweat — these twelve are human impure objects.

27. Impure places : a place of maternity, a place of death, a place of cremation, a place where the caṇḍālas resided, a place of toilet and a place of dreadful dirts — these places are impure places.

28. If the deposited firesfor the Formal setting up of the sacred fires get extinguished before the completion of the

1 B. एवममेध्यवस्तु। 2 B. दुषिका। 3 B. चाण्डालदूषितं। 4 B. कल्मषैः।

वसानीया– पूर्णाहुत्यर्थम् , शबल[1]होमार्थञ्च प्रणीते, प्राग्घो-
मादनुगते च लौकिकारणिभ्यां मन्थ्य[2] इति केशवीयकारः ।
अथवा योनित उत्पत्तिः, सर्वप्रायश्चित्तञ्चेति ।

इति[3] प्रायश्चित्तोपयोगि-

परिभाषा प्रकरणम्

Formal setting up of the sacred fires or of the Ten-hotṛ-offering or of the Four-hotṛ-offering or of the Six-hotṛ-offering or of the Sārasvata sacrifice or of the Sambhāra-yajus oblation or of the Savitṛ sacrifice or of the Udavasānīya offering or of the pūrṇāhuti or of the Śabala offering, get extinguished before the offering of the oblations, one should churnout fire from ordinary kindling woods, according to Keśavīya kāra. Or the fires should be procured from the original source (Gārhapatya fire) and the expiation rite-in-general should be performed.

Thus ends the chapter on

The General Rules

useful in all expiation rites.

1 B. शबली ; 2 B. मथ्य । 3 B. इति सकल ।

अग्न्याधानप्रकरणम्

१. तत्र ब्रह्मौदनिकाग्निः प्राक् पाकान्नश्यति, तदाऽऽश्वलायनस्य सर्वाधानिनः[1] पुनश्श्रोत्रियागारादाहृत्य 'अयाश्चाग्ने' इत्येतया हुत्वा 'भूर्भुवस्सुवः' इति च हुत्वा ब्रह्मौदनादि कार्यम् ।

२. आपस्तम्बानुगतो मन्थ्यः ।

'श्रोत्रियागाराद्वाऽऽहार्यः' इत्यादि गृह्योक्तेन[न] अग्न्युत्पत्तिप्रायश्चित्ते भवतः ।

तत्र प्रयोगः – योनितोऽग्निमुत्पाद्य, परिस्तीर्य, परिषिच्योत्तरेणाग्निं दर्भेषु दर्वीमाज्यस्थालीं प्रोक्षणीं स्रुवञ्च प्रयुज्य पवित्रे कृत्वा प्रोक्षणीं संस्कृत्य, पात्रप्रोक्षणाऽऽज्य-

The setting up of The Sacred Fires

1. ĀŚVALĀYANA :— If the Brahmaudana-fire gets extinguished before the cooking, one should procure the fire from a house of a Brāhmaṇa well versed in the Veda, offer two oblations on the fire with the two formulas, "Ayāścāgne ..." and 'Bhūrbhuvaḥ suvaḥ' and then perform the normal rites.

2. ĀPASTAMBA :— The Gṛhyasūtra, "If fire gets extinguished, it may be churned or the fire should be taken from a Brāhmaṇa house" indicates that the procuring of fire and expiation rite-in-general should be performed. The procedure is -- one should procure fire from an original source, (Gārhapatya fire) enclose the fire with Kuśa grass, sprinkle

1 A. सर्वाधाने ।

संस्कारस्रुवसम्मार्जनान्तं कृत्वा 'अयाश्चाग्ने[1]....' इति जुहोति। सर्वप्रायश्चित्तं कृत्वा[2] ब्रह्मौदनादि कार्यम्।

३. स्वयोनित उत्पाद्य सम्भारेषु निदध्यात्।

४. आहवनीयस्यानुगमने 'भुवः स्वाहा' इति दक्षिणेऽग्नौ हुत्वा, पुनरुद्धृत्याऽऽयतने निदध्यात्।

५. दक्षिणाग्निस्थापनात्पूर्वमुद्धृतस्याहवनीयस्यानुगमने अनाज्ञातत्रयं जपित्वा पुनरुद्धरणादि कार्यम्।

६. एवं सभ्यावसथ्ययोरनुगमने सर्वप्रायश्चित्तं

around with water, put the darvī, the clarified butter vessel, the prokṣaṇī and the sruva upon the Kuśa grass, make the sacred knot with Kuśa, clean the prokṣaṇī, sprinkle with water upon all the vessels, consecrate the clarified butter, clean the sruva, offer an oblation of clarified butter with the verse, 'ayāśca' and perform the expiation rite-in-general. There after, he should take up the normal Brahmaudana rite.

3. The sacred fires should be procured from the original source (Gārhapatya fire) and be set up into their places.

4. If the Āhavanīya fire gets extinguished (during the setting up of the sacred fires), one should offer an oblation of clarified butter on the Dakṣiṇā fire with the formula, 'bhuvaḥ svāhā', draw a portion out of it, and deposit it into the Āhavanīya fire-place.

5. If the Āhavanīya fire gets extinguished, before the setting up of the Dakṣiṇā fire, one should repeat the three verses, "Whatever of the sacrifice unknown or known ..." etc., and again draw portions out of the Gārhapatya.

6. If the Sabhya or the Āvasathya fire gets extinguished

1 B. अश्चोग्ने। 2 A. हुत्वा।

हुत्वा योनित उत्पाद्य निदध्यात्[1] ।

७. आधानोत्तरमिष्टयन्वाधानात्पूर्वं गार्हपत्यस्याऽऽहवनीयस्य वाऽनुगमने तत्तवदवक्षामेभ्यो मन्थनम् । अवक्षामाभावे नित्यारणीं गार्हपत्यस्य भस्मना संस्पृश्य मन्थयेत् । एवमाहवनीयं लौकिकारण्योः[2] मथित्वा आयतने निधाय मित्रादयो होतव्याः । ताश्चाग्रे वक्तव्याः । नात्र तपस्वतीष्टिः । आधानेष्टेः प्रागिष्टयन्तरप्रवृत्यनुपपत्तेः ।

८. एवं दक्षिणाग्नि-सभ्याऽवसथ्यानामनुगमने स्वयोनित उत्पत्तिः, सर्वप्रायश्चित्तञ्च ।

९. पूर्णाहुतेः प्राक् यस्य कस्यचिदङ्ग[स्य] लोपे

one should perform the expiation-rite-in-general and procure the fires from original source (the Gārhapatya).

7. If the Gārhapatya or the Āhavanīya fire gets extinguished, after setting up of the sacred fires, and before the formal adding fuel to the sacred fires, one should churn out the fire (with the kindling woods put on) the feeble embers. If there are no such embers, one should bring the kindling woods in contact with the ashes of the Gārhapatya fire and then churn it out. Having set up the Āhavanīya fire, one should offer oblations to Mitra and others. Details of the sacrifices will be given in the next chapter. Tapasvatī-iṣṭi is not to be performed now; because, no sacrifice can be performed until the Ādhāna-iṣṭi is completed.

8. Likewise, on the extinguishment of the Dakṣiṇā fire or of the Sabhya or of the Āvasathya fire, one should procure the fires from the original source (Gārhapatya fire) and perform the expiation rite-in-general.

9. If there occurs any transposition of the subsidiary

1 A. निधानम् । 2 B. कारणितो ।

पूर्णाहुतिं हुत्वा 'भुवः' इति दक्षिणाग्नौ जुहुयात् । अत्र सर्वत्र जुह्वा आहवनीये होमः । व्यापृतायां स्रुवेण । तत्तन्मन्त्रजपो वेति केचित् ।

१०. अथ सूर्योदयात्प्राग्गार्हपत्याधानासम्भवे तं प्रयोगं परित्यज्य कालान्तरे आदधीत ।

११. आहवनीयाधाने मेघादिना सूर्यं न पश्येत्, तदा
'उद्वयन्तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्[1]' ।।

rites, before the offering of the Pūrṇāhuti, one should perform the Pūrṇāhuti, and offer an oblation of clarified butter on the Dakṣiṇā fire with, "Bhuvaḥ". One should offer oblations normally on the Āhavanīya fire with normal ladle ; the Juhū*. If the ladle is engaged in other rites one should offer oblations with sruva or ; according to some teachers, one should repeat the verses instead of the offerings.

10. If it is not possible to set the Gārhapatya fire before sun rise, the procedure should be given up and the fires to be set up later.

11. If at the time of the setting up of the Āhavanīya fire, if the sun is not seen due to clouds etc., one should offer three oblations with the three verses, "We have gone above darkness beholding the higher light, God Sūrya among the gods, the highest light. The rays bear upwards God Sūrya, the lord of

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* A small wooden ladle with a double extremity, or two oval collateral excavations, used for pouring clarified melted butter into the large ladle or sruk.

1 तै. ब्रा. 3.7.11.2.

'उदुत्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम्[1]'।
'चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।
आ प्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च[2]'॥
इत्याहुतित्रयम्, सर्वप्रायश्चित्तञ्चाहवनीये जुहुयात्।

१२. एवमादौ सङ्कल्पानन्तरं[3] दक्षिणाकालात्पूर्वं पत्नी रजस्वला चेत्प्रयोगमुत्सृज्य कालान्तरे आदधीत। दक्षिणा-दानादूर्ध्वञ्चेत्तामपरुध्य समापनीयम्। तदप्यशौचमिति केशवीयकारः।

१३. गार्हपत्याधाने [दक्षिणादानादूर्ध्वं] रजस्वला

wealth, so that everything may be visible." "The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni." "It has filled in the heaven and the earth and the mid-region; the sun, the soul of the moving and the standing." and perform the expiation rite-in-general.

12. If one finds his wife in menses after the performance of the Saṅkalpa and before the Dakṣiṇā is distributed, one should give up the setting up of the sacred fires, and set up the sacred fires at another time. [Again starting from the beginning of all the rites in connection with it.] If one finds her in menses after the Dakṣiṇā has been distributed, one should exclude her from the remaining part and complete the ceremony. This is not acceptable to Keśavīyakāra.

13. According to Śatadvayīkāra, if the wife is in menses after the Dakṣiṇā is distributed in the setting up of the Gārhapatya fire, the sacrificer should exclude her from the remaining part and complete the ceremony. If she is in menses

1 तै. सं. 1 2.8.2. 2 तै. ब्रा. 1.4.43.1.
3 B. सङ्कल्पकरणानन्तरम्।

चेत्, तामपरुध्य समापनीयम्। ततः पूर्वञ्चेत्प्रयोगोत्सर्गं इति शतद्वयीकारः।

अर्वाक्पूर्णप्रदानाच्चेदाधाने स्त्री रजस्वला।
तच्छुद्धौ पुनराधानं मातृपूजनपूर्वकम्॥ इति।

१४. एवं देवानां याज्यानुवाक्याहविर्विपर्यासे— 'यद्वो देवा अतिपादयानि वाचा चित्प्रयतं देवहेडनम्। अरायो अस्माँ अभिदुच्छुनाय तेऽन्यत्रास्मन्मरुतस्तन्निधेतन स्वाहा'[1]॥ इति जुहुयात्, जपेद्वा।

१५. तथा च दान[न्यूना]तिरेक्ये[के] — 'यदस्मिन्यज्ञेऽन्तरगाम[2]....'

before the Dakṣiṇā is distributed, one should cease with the performance. Thus he says:— If she is in menses before the Dakṣiṇā is distributed, one should perform the setting up of the sacred fires starting with the mātṛkāpūjā, after the menses period.

14. If there occurs any interchange in respect of the Yājyā or in respect of the Anuvākyā or in respect of the oblations, one should either offer an oblation with the verse, or repeat the verse, "O Maruts! the excess involving the violation towards gods which I have perpetrated with regard to you through speech which seeks to harm us who are poor, do you place it away from us".

15. If there occurs some errors in connection with the Dakṣiṇā one should either offer two oblations with the two verses, or repeat the verses, "what error has taken place in this

1 तै. ब्रा. 3.7.11 2. 2 आ. श्रा सू 3.112.

'यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु मे'[1] ॥
इति द्वाभ्यां जुहुयात्, जपेद्वा ।

१६. एवमनादिष्टे अनाज्ञातत्रयं[2] सर्वप्रायश्चित्तं जुहुयात्, जपेद्वा । सर्वत्र–

"यस्य स्मृत्या च नामोक्त्या तपोहोमक्रियादिषु ।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम् ॥"

इति विष्णुस्मरणञ्च ।

इत्यग्न्याधानप्रकरणम्

rite..." and "what I have done in excess in this rite, what I have done less here, may Sviṣṭakṛt Agni, knowing it, do it well offered for me".

16. If a specific expiation rite is not prescribed, one should offer three oblations with the three verses or repeat the three verses, "whatever of the sacrifice unknown or known....", etc., and perform the expiation rite-in-general. In all rites the sacrificer should meditate on Viṣṇu with the verse, "I adore Acyuta, by remembering him or uttering his name; lapses figured in penance, sacrifices and other rites will be fulfilled."

Thus ends the chapter on
The Setting up of The Sacred Fires.

1 तै. ब्रा. 3.7.11.4. 2 See the Agnihotra, 6.

अग्निहोत्रप्रकरणम्

१. अथ प्रणयनानन्तरमाहवनीये विद्यमाने गार्हपत्योऽनुगच्छेत्, तदाऽऽहवनीयमनुगमयित्वा,[1] अवक्षामेभ्यो मथित्वा पुनर्विहरणम्। अवक्षामाभावे भस्मनाऽरणी संस्पृश्य मन्थयत्.– "इतो जज्ञे प्रथममेभ्यो योनिभ्यो अधिजातवेदाः। स गायत्र्या त्रिष्टुभा जगत्याऽनुष्टुभा च देवेभ्यो हव्यं वह नः प्रजानन्[2]" इति। प्रणीयाऽऽहवनीयमुपतिष्ठेत :–

"अग्ने सम्राडिषे राये रमस्व सहसे द्युम्नायोर्जपत्याय।
सारस्वतो त्वौत्सौ समिन्धतां सम्राडसि विराडसि[3] ॥"

AGNIHOTRA SACRIFICE

1. ĀŚVALĀYANA [3-12] If after distributing the fires, the Gārhapatya fire should get extinguished while the Āhavanīya fire is alive, one should extinguish the Āhavanīya fire also, churn out fire from (kindling woods, while putting them upon) the dead embers of the Gārhapatya fire and distribute again the fire to their places If there are no such embers, one should apply the ashes (of the Gārhapatya) to the kindling woods and churn out fire anew with the verse, "Jātavedas Agni was first born from here, from his own womb. May he, knowing carry our oblation to the gods with the Gāyatrī, the Triṣṭubh and the Jagatī". Having distributed a portion out of it into the Āhavanīya fire place, the sacrificer should attend on it with the verse, "O Agni, Samrāṭ, do thou rejoicest for food, for wealth, for power, for lusture, for strength and for off-

1 B. अवक्षामेभ्यो मथित्वाऽऽहवनीयमनुगमयित्वा।
2 वा. सं. 13.34. 3 आ. श्रौ. सू 3.12.

अयं सूत्रकारसम्मतोऽर्थः ।

२. अत्र ब्राह्मणे चत्वारः पक्षा उक्ताः । तथा हिः—
(१) सहभस्मानमाहवनीयं गार्हपत्ये निधाय पुनरुद्धरणम् ।
(२) पाषाणखण्डाभ्यामग्न्युत्पत्तिः दर्भेन च । (३) मथित्वा प्रणीय पुनर्विहरणम्, आहवनीयस्यारण्यामारोपश्च ।
(४) आहवनीयमनुगमय्य मन्थनञ्चेति । एते पक्षाश्शाखान्तरेष्वप्युक्ताः । ततोऽग्नये तपस्वते जनद्वते पावकवतेऽष्टाकपालं निर्वपेत्[1] । अशक्तौ पूर्णाहुतिर्वा[2] ।

spring. May the two springs belonging to Sarasvati ! enkindle thee – Thou art Samrāṭ thou art Virāṭ". The procedure described above is according to the Sūtrakāra (Āśvalāyana).

2. The Brāhmaṇa describe four other alternations. They are :— (1) one should bring the entire Āhavanīya fire into the Gārhapatya fire place and distribute it again to the Āhavanīya fire place. (2) One may reobtain the Gārhapatya fire from the contact of the stone pieces (rubbed against each other) and the sacred grass. (3) one should churn out fire (anew), distribute it in the Gārhapatya fire place and then draw a portion out of it. (If one intends churning out fire anew) one should first consign the Āhavanīya fire into the kindling woods. (4) One should first extinguish the Āhavanīya fire and then churn out (fire anew). These methods are described in the Śrauta texts of the other schools also.* There after, one should perform eight potsherds - Puroḍāśa-iṣṭi to Tapasvant–Janadvant - Pāvakavant–Agni. If one is unable (to perform the iṣṭi), he may optionally offer a Pūrṇāhuti (to that divinity).

* See Kātyāyana 25.3.4.

1 B. ततस्तपस्वतीष्टिः ।   2 This sentence is not in B

३. आपस्तम्बानां – गार्हपत्योपशान्ते,[1] आहवनीयञ्चानुगमयित्वा, गार्हपत्यभस्मनाऽरणी संस्पृश्य 'इतः प्रथमं जज्ञे....' इति मथित्वा, जातमग्निं "अग्ने सम्राडिषे...." इत्यभिमन्त्र्य "सम्राडसि स्वराडसि...." इत्युपसमिध्य तपस्वतीष्टिं कुर्यात् । इष्टयशक्तौ मित्रादिहोमः । स च मित्राय स्वाहा । वरुणाय स्वाहा । अग्नये शुचये स्वाहा । अग्नये व्रतपतये स्वाहा । अग्नये तपस्वते जनद्वते पावकवते स्वाहा । अग्नये ज्योतिष्मते स्वाहा । सूर्याय स्वाहा । भूस्स्वाहा । भुवस्स्वाहा । सुवस्स्वाहा । भूर्भुवस्सुवस्स्वाहा इति[2] ।

४. अग्निहोत्रे[3] प्रणीतेऽग्निः पुरा होमादुपशाम्येत्,

3. ĀPASTAMBA (9-9-1) If the Gārhapatya fire should get extinguished, one should extinguish the Āhavanīya fire too, apply the ashes of the Gārhapatya fire to the kindling woods, churn out fire anew with the verse, "Jātavedas Agni was first born ...," put it into the Gārhapatya fire place, touch the fire with the verse, "O Agni ! do thou rejoicest for food...," make the fire flare up with the verse, "May the springs...", draw a portion out of it, put it into the Āhavanīya fire place), and perform the Tapasvatī iṣṭi. One, who is unable to perform the iṣṭi, may offer oblations (of clarified butter) with the formulas, "Mitrāya Svāhā," "Varuṇāya Svāhā," "Agnaye Śucaye Svāhā," "Agnaye Vratapataye Svāhā," "Agnaye Tapasvate Janadvate-Pāvakavate Svāhā," "Agnaye Jyotiṣmate Svāhā," "Sūryāya Svāhā," "Bhūs Svāhā," "Bhuvaḥ Svāhā," "Suvaḥ Svāhā," and "Bhūrbhuvassuvaḥ Svāhā."

4. ĀŚVALĀYANA [3-12] - In one's sacrifice the fire is

1 गार्हपत्यानुगमे । 2 इति एताश्चतुर्थ्यन्तदेवताः in B. 3 B. अग्निहोत्रार्थं ।

सदा सायञ्चेत्सुवर्णमग्रतः कृत्वोद्धरेत्। रजतमग्रतः कृत्वा प्रातरुद्धरेत्। ततोऽग्नये ज्योतिष्मतेऽष्टाकपालः[1], वरुणाय चेष्टिः। "उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते। तव ज्योतींष्यर्चयः[2]"॥ "अग्रे बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषागात्[3]"॥ इत्यग्नये। "इमं मे वरुण श्रुधीहवमद्या च मृडया त्वामवस्युराचके"॥ "तत्त्वा यामि ब्रह्मणा वन्दमानस्तदाशास्ते यजमानो हविर्भिः[4]"॥ इति वरुणाय च पुरोनुवाक्यायाज्ये। द्वितीयाहुतिं सुवर्णे जुहुयात्। इष्ट्यसम्भवे पूर्णाहुतिर्वा।

carried (to the Āhavanīya fire place and the Dakṣiṇa fire place) but before the oblation is offered (the Āhavanīya) may get extinguished. Then, if it happens at the evening perfomance, one should draw a portion out of the Gārhapatya fire, holding a golden piece and with a silver piece if it happens at the morning performance. Then, one should offer an eight pot-sherds-puroḍāṣa-iṣṭi to Jyotiṣmat -Agni and an iṣṭi (with cooked barley) to Varuṇa. The Puronuvākyā and the Yājyā for Jyotiṣmat Agni–iṣṭi should respectively be :— "Upward, O Agni ! rise the flames, pure and resplendent, blazing high, the lustres, fair effulgence", and "High hath the mighty risen before the dawning and come to us with light from out the darkness". The Puronuvākyā and the Yājyā for Varuṇa-iṣṭi respectively are, "O Varuṇa ! do though harken my invocation, do favour to me today. Seeking the favour, I implore thee", and "Praying to thee with the divine song. I come to thee. The sacrificer seeks that (favour of thine) through oblations". The second oblation to be offered on a piece of gold (placed on a feeble

1 The sentence अष्टाकपालः not in B.
2 ऋ वे. 8.44 17. 3 ऋ वे. 10 1.1. 4 ऋ.वे. 1.25.19.

५. आपस्तम्बानां होमकालात्पूर्वमाहवनीयानुगमने गार्हपत्यात्प्रणीय सर्वप्रायश्चित्तं कर्तव्यम् ।

६. यदि सायमहुतेऽग्निहोत्रेऽग्निरनुगच्छेत्, अग्निहोत्रमधिश्रित्योन्नीयाग्निना पूर्वेणोद्धृत्यान्वाङ्ङग्निहोत्रेणानुद्रावेत् । बहुविद्ब्राह्मणोऽग्निमुद्धरेत् । पूर्वमदत्तं धनं दक्षिणा[1]। एतदेव प्रातः ।

७. यदि होमकालेऽनुगच्छेत्, तदा 'प्राण उदानमप्यगात्' इति गार्हपत्ये जुहुयात् । एवं गार्हपत्यानुगमने

ember). Instead of the iṣṭis one may optionally offer Pūrṇāhutis to the divinities (of the iṣṭis).

5. ĀPASTAMBA [9-10] The Āhavanīya fire may get extinguished before the offering of the Agnihotra oblation, then one should draw a portion out of the Gārhapatya fire, and perform the expiation rite-in-general.

6. ĀŚVALĀYANA. If before the offering of the evening Agnihotra performance, the Āhavanīya fire gets extinguished, one should heat the Agnihotra-milk (on the Gārhapatya fire) and take it out into the ladle. A learned Brāhmaṇa should draw a portion out of the Gārhapatya fire and walk in the front. (The Adhvaryu should follow him with the Agnihotra-milk. The learned Brāhmaṇa should deposit the drawn out fire into the Āhavanīya fire-place.) Such kind of wealth as has not been given so far in life is (to be given to him as) Dakṣiṇā. The same is the procedure in case of the morning Agnihotra also.

7. ĀPASTAMBA [9-10-14]. If the Āhavanīya fire gets extinguished just at the time of the offering, one should offer an oblation (by way of expiation) to the Gārhapatya fire with

1 B. स्वगृहे प्रियं वस्तु दक्षिणा ।

'उदानः प्राणमप्यगात्' इत्याहवनीये जुहुयात् । एवं दक्षिणाऽग्न्यनुगमने 'व्यान उदानमप्यगात्' इति गार्हपत्ये जुहुयात् । एवं सभ्यावसथ्ययोरनुगमने योनित उत्पत्तिः, सर्वप्रायश्चित्तञ्च ।

८. अथ होमकाले गार्हपत्याहवनीयावनुगच्छेतां, तदा "अनाज्ञातं यदाऽज्ञातं यज्ञस्य क्रियते मिथु ।
अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथं स्वाहा[1] ॥
पुरुषसम्मितो यज्ञो यज्ञः पुरुषसम्मितः ।
अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथं स्वाहा ॥
यत् पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्तासः ।

the formula, "Prāṇa Udānam apyagāt". If the Gārhapatya fire gets extinguished (just at the time of offering), one should offer an oblation (by way of expiation) to the Āhavanīya fire with the formula, "Udānaḥ Prāṇam apyagāt". If the Dakṣiṇā fire gets extinguished (just at the time of offering), one should offer an oblation (by way of expiation) to the Gārhapatya fire with the formula, "Vyāna Udānam apyagāt". If the Sabhya fire or the Āvasathya fire gets extinguished, one should procure it from the original source (Gārhapatya fire) and perform the expiation rite-in-general.

8. If both, the Gārhapatya and the Āhavanīya fires get extinguished, one should repeat the three verses, "whatever (aspects) of the sacrifice unknown or known have been wrongly presented. O Agni, do though bring them in order. Indeed thou knowest the things as they should be", "As (big) as a human being is the sacrifice ; the sacrifice is as big as a human being. O Agni ! do thou bring them in order. Indeed thou knowest the fitness of things." and "what the feeble strengthed

1 तै. ब्रा. 3.7.11.5.

अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्टो देवान्ऋतुशो यजाति ॥"
इति जपित्वा गार्हपत्यं मथित्वाऽऽयतने निधाय 'उदानः प्राण-
मप्यगात्' इति गार्हपत्ये हुत्वा, आहवनीयमायतने निधाय
'उदानः प्राणमप्यगात्' इति जुहुयात् ।

९. अथ सर्वेषामनुगमने, आदित्योऽस्तमियात्,
अभ्युदयाद्वा तदाऽग्न्याधेयं पुनराधेयं वा कर्तव्यम् ।

१०. तत्र यस्याग्निहोत्रिणो गौर्वत्सेन सङ्गता दोह-
समाप्तेः प्रागुपविशेत्, तामभिमन्त्रयेत्[1]:– "यस्माद्भीषा
निषीदसि ततो नो अभयं कृधि । पशून्नः सर्वान्गोपाय नमो
रुद्राय मीढुषे[2]" ॥ इति । तत एनामुत्थापयेत् :–

mortals do not know simply through mind, may Agni, the wise Hotṛ, the best of the sacrificers, knowing it, carry oblations to the gods regularly". And churn out fire, place it into the Gārhapatya fire place and offer an oblation of clarified butter (as expiation rite) with the formula, "Udānaḥ Prāṇam apyagāt". Having placed a portion of the Gārhapatya fire in the Āhavanīya fire place, one should offer there an oblation of clarified butter with the formula, "Udānaḥ Prāṇam apyagāt".

9. ĀŚVALĀYANA [3-12] If while all three fires get extinguished the sun rises or sets, one should either set up the sacred fires or renew them.

10. ĀŚVALĀYANA (3-11) If the sacrificer's cow sits down before milking is completed and after the calf is brought forth to her, one should touch her with the verse, "(O Rudra !) make us secure from that, from which she has sat down in fear. Guard our animals. Salutations to Rudra the Mīḍhuṣa". And cause her to stand with the verse, "Multi-formed Aditi provi-

1 B. तामध्वर्युरभिमन्त्रयेत्, यजमानो वा । 2 ऋ. वे. 8.61.13.

"उदस्थाद्देव्यदितिरायुर्यज्ञपतावदात् ।

इन्द्राय कृण्वती भागं मित्राय वरुणाय च[1]" ।। इति । अथ जलं तस्या मुखे ऊधसि[2] च सम्प्रोक्ष्य पुनस्तामेव दुग्ध्वा, तद्दुग्धं ब्राह्मणं पाययेत्, यस्याऽभोक्ष्यं स्याद्यावज्जीवं संवत्सरं वा । अथ सैव दोहनकाले शब्दं करोति चेत्, तदा–

"सूयवसाद्भगवती हि भूया अथो वयं भगवन्तस्स्याम ।

अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ति[3]" ।। इति तृणं प्राशयेत् ।

११. आपस्तम्बानां[4]– 'यस्माद्भीषा ....' इत्यभिमन्त्र्य 'उदस्थाद्देव्यदितिः ....' इत्युत्थाप्य 'सूयवसात् ....' इति तृणं प्राश्य, तामेव दुग्ध्वा ब्राह्मणाय दद्यात्, यस्यान्नं नाद्यात् ।

ding share for Indra and Varuṇa has risen up ; she has given (long) life to the lord of the sacrifice". One should sprinkle her udders and mouth with water and then have her milked, that milk should be given to a Brāhmaṇa, in whose house, the sacrif icer would not dine throughout his life or for one year. If the cow bellows at the time of the milking, one should feed her grass withthe verse, "Fortunate mayest thou be with goodly posture, and may we also be exceeding wealthy. Feed on the grass, O cow, at every season, and coming hitherward drink limpid water."

11. ĀPASTAMBA (9-5-2) (If the sacrif icer's cow sits down before milking is completed and after the calf is brought forth to her) one should touch her with the verse, "(O Rudra!) make us secure from ...", rise up her with the verse," Multi-formed Aditi ..." and feed her grass with the verse, "Fortunate

1 ऋ.वे 9.100.5. 2 B. स्तनप्रदेशे । 3 ऋ. वे. 1.164.40.
4 B. आपस्तम्बस्य ।

१२. अथ सा यदि शोणितं क्षरेत्, तदा निश्शेषं दोहयित्वा दुग्धं गार्हपत्यशीतभस्मनि निनाय, तां ब्राह्मणाय दत्वाऽन्येन द्रव्येणाऽग्निहोत्रं जुहुयात्, सर्वप्रायश्चित्तम्, हरिस्मरणञ्च ।

१३. आपस्तम्बानां :– अध्वर्युयजमानादीन् 'व्युत्क्रामयत' इत्युक्त्वा दक्षिणाग्निं कटादिभिः परिश्रित्य[1] तस्मिञ्छ्रपयित्वा, तूष्णीं सर्वहुतं जुहुयात् । ततस्तां गां ब्राह्मणाय दत्वा, अन्यां दुग्ध्वा होतव्यमग्निहोत्रमिति ।

१४. अथ अधिश्रित[2]मग्निहोत्र-द्रव्यं स्थाली-मूलेन

mayest thou be with ..." and then give away (that cow and) that milk to a Brāhmaṇa, in whose house he would never dine in future.

12. ĀŚVALĀYANA [3-11] If, while the cow is being milked, blood comes out of her udders (together with milk), one should milk fully from the udders, pour that milk on the lukewarm ashes of the Gārhapatya fire, give away that cow to a Brāhmaṇa, perform the Agnihotra with another substance (milk of another cow), perform the expiation rite-in-general and meditate on Viṣṇu.

13. ĀPASTAMBA [9-5-5] (If blood comes out of the udders, at the milking time), the Adhvaryu should give out a call to the sacrificer and others with the words, "Do you go away", enclose the Dakṣiṇā fire with a curtain, etc., heat the milk over that fire and offer the milk (to that fire) without reciting any formula. One should then give away that cow to a Brāhmaṇa and offer the Agnihotra with milk of another cow.

14. ĀŚVALĀYANA [3-11] If the milk leaks out from

1 पराश्रित्य । 2 B गार्हपत्येऽधिश्रितम् ।

स्रवति, तदा "गर्भं स्रवन्तमगदमकरिन्द्रस्त्वष्टा बृहस्पतिः।
पृथिव्यामवचुश्चोतैतन्नाभिप्राप्नोति निर्ऋतिं पराचैः"[1]॥
इत्यभिमन्त्र्य सर्वप्रायश्चित्तं विधाय शेषेण जुहुयात्।

१५. दुग्धदोहावस्थायां[2] स्कन्ने :—
"यदद्य दुग्धं पृथिवीमसक्त यदोषधीरप्यसरद्यदापः।
पयो गृहेषु पयो अघ्नियासु पयो वत्सेषु पयो अस्तु तन्मयि"[3]॥
अथवा "समुद्रं वः प्रहिणोमि स्वां योनिमथ गच्छत।
अच्छिद्रः प्रजया भूयासं मा परासे चिमत्पयः" [4]॥
इत्यभिमृश्य, जले प्रक्षिप्य, दोहने यदवशिष्टं तेनाऽग्निहोत्रं जुहुयात्। अपर्याप्तौ[5] पुनरन्यदानीय संस्कृत्य जुहुयात्। एतत्प्रायश्चित्तमधिश्रयणात्पूर्वम्।

the pot while being heated, one should touch it with the verse, "Agni, Indra, Tvaṣṭā and Bṛhaspati have made the flowing embryo flawless. It has dropped on the ground; let it not reach Nirṛti yonder." Having performed the expiation rite-in-general one should perform the Agnihotra with the remaining milk.

15. If the Agnihotra-milk spills out while the cow is being milked, one should touch the spilt milk with the verse, "This milk, which stuck to the ground which has flown towards the plants and that towards water. May that milk be in the house, in the cows, in the calves and in me", or with the verse, "I send you to the ocean; do you go to your birth-place. May I be unbroken in offspring. Let not the milk be taken away from me," throw away such milk into water, and perform the Agnihotra with the remaining milk. However, if the remaining milk is not sufficient, one should take other milk, sanctify and offer. One should perform the same expiation rite if the milk spills out at any time between the milking and its being kept for heating.

1 आ. श्रौ. सू. 3.10.31. 2 B. दुग्धे तु दोहावस्थायाम्।
3 ऐ. ब्रा. 5.27.8. 4 अ. वे. 10.5.23. 5 B. प्रधानापर्याप्तौ।

१६. अधिश्रिते च दुग्धे[1] स्कन्ने "प्रजापतेर्विश्वभृति तन्वं हुतमसि[2]" इत्यभिमन्त्र्य शेषेण जुहुयात् । अशेषस्कन्दने तत्रैवोपविश्य वारुणीं जपित्वा वारुण्या जुहुयात् । यजमानस्यानशनमनन्तरहोमपर्यन्तम् । पुनर्होमञ्च गाणागरिः ।

१७. अथाग्निहोत्रमधिश्रितं शब्दयेत्, तदा तद्द्रव्यं 'समोषामुम्' इति द्वेष्टारं निर्दिशेत् । सर्वप्रायश्चित्तं[3] कृत्वा होमः ।

१८. विष्यन्दने :– 'मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः[4] ॥" इत्येतयाऽऽहवनीयस्य भस्मान्ते निनयेत् ।

16. If the heated milk spills out, one should touch it with the formula, "Thou art offered to the all-pervading form of Prajāpati" and perform the Agnihotra with the remaining (milk). If the milk spills out entirely, one should sit there and recite a verse addressed to Varuṇa and offer an oblation of clarified butter with (another) verse addressed to Varuṇa. The sacrificer (and his wife) should not eat anything until the next Agnihotra is performed. According to Gāṇāgari, one should also perform again the Agnihotra from the beginning.

17. If the Agnihotra milk makes sound while being heated, one should say "Burn so and so" with regard to and point to one, whom he hates. Agnihotra oblation to be preceded by the expiation rite-in-general.

18. If the milk overflowed, one should pour out the milk into the ashes within the Āhavanīya fire place with the verse, "May the great heaven and the earth be pleased, to blend this sacrifice (with their own dues) and fill us with nutriment".

1 B. प्राचीनाहरणे । 2 आ. श्रौ. सू. 3.11.11.
3 B. प्रायश्चित्त हरिस्मरणम् । 4 ऋ. वे. 1.22.13.

१९. अधिश्रितमग्निहोत्रद्रव्यं केश[1]कीटादिव्यापन्न-
ञ्चेत् मध्यमेन पलाशपर्णेन :–
"प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्[2] ॥
इति वल्मीकबिले जुहुयात् ।

२०. अग्निहोत्रद्रव्ये जलधाराभिवृष्टे :–
"मित्रो जनान्कल्पयति प्रजानन्मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभिचष्टे मित्राय हव्यं घृतवज्जुहोत[3]" ॥
इत्येकं समिधं हुत्वा प्रकृतिवद्धोमः[4] ।

२१. पूर्वाहुतौ हुतायामुत्तराहुतिद्रव्यस्कन्ने :–
"यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि
गामय[5] ॥" इति समिधमाधाय शेषेण जुहुयात् ।

19. If any insect or hair (or any impure object) should fall into the milk being heated, one should collect that milk into the middle one of the Pālāśa tri-leaf and offer an oblation of it into an ant-hillpit with the verse, "O Prajāpati ! none other than thou hast encompassed all these creations. With whatever desire, we offer unto thee, may we obtain that desire. May we be lords of wealth."

20. If it rains upon the milk, one should put a fire stick on the Āhavanīya fire with the verse, "Mitra, knowing, impels the men ; Mitra has supported the earth and the heaven ; Mitra has been perceiving the subjects incessantly ; do you offer oblation rich in clarified butter to Mitra."

21. If after the first oblation of the Agnihotra has been offered, the second oblation material spills out, one should

1 B. दुष्टकेश । 2 ऋ. वे. 10.121.10. 3 ऋ. वे. 3.59.1.
4 B. contains आपस्तम्बानान्तु समानम् । 5 ऋ. वे. 5.5.10.

सर्वस्कन्दने "यत्र वेत्थ ...." इति समिधमाधाय स्थालीत आज्यमानीयोत्तराहुतिप्रभृति कुर्यात् ।

२२. आपस्तम्बानां :– दुह्यमानं[1] स्कन्देत्, तदा "यदद्य दुग्धं ...." इत्यभिमन्त्र्य[2] "समुद्रं वः ...." इति स्कन्नस्योपरिष्टादुदकं क्षिप्त्वा शेषेण होमः । यजमान[3]स्याऽऽगामिहोमकालादनशनम् ।

२३. दोहनानन्तरं[4] दुग्धस्कन्ने :– "अस्कान्द्यौः पृथिवीमस्कान्वृषभो युवा गाः । स्कन्नेमा विश्वा भुवना

put a fire stick on the Āhavanīya with the verse, " O tree, where thou knowest the secret names of gods and there do thou carry the oblations", and perform the Agnihotra with the remaining (milk). If (after the first oblation of the Agnihotra has been offered,) the whole (Agnihotra-milk of the second oblation) spills out, one should put a fire stick on the Āhava-nīya fire with the verse, " O tree ! where thou knowest the ..." take the clarified butter from the butter-pot and perform the Agnihotra from the second oblation.

22. ĀPASTAMBA [9-5-6]. If the milk spills out while the cow is being milked, one should touch the spilt milk with the verse, " This milk which stuck to the ground ...", sprinkle water on the spilt milk with the verse," I send you to the ocean..." and perform the Agnihotra with the remaining milk. The sacrificer (and his wife) should observe fast until the next Agnihotra is performed.

23. If the milk in the pot spills out immediately after milking, one should touch the spilt out portion with the two

1 B. यदि दुह्यमानम् । 2 B. इत्यभ्युक्ष्य । 3 B. यजमानपत्न्यौ ।
4 B. चतुर्थोन्नयने दुग्ध- ।

स्कन्नो यज्ञः प्रजनयतु [1] ॥ "अस्कानजनि प्राजन्या स्कन्नाज्जायते वृषा । स्कन्नात्प्रजनिषीमहि" [2] ॥ इति स्कन्नमभिमन्त्र्य "उन्नम्भय पृथिवीं भिन्दीदं दिव्यं नभः । उद्नो दिव्यस्सधे ह्रीशानो विसृजा दृति [3] ॥" इत्यद्भिरुपसृजेत् । यदि सायं स्कन्देदाहोतेः प्रातर्नाश्नीयात् । यदि प्रातराहोतेः सायं नाश्नीयात् । पुनरन्यां दुग्ध्वा होमः ।

२४. अशुचिदेशस्कन्दने :— "उदुत्तमं मुमुग्धि नो विपाशं मध्यमं चृत । अवाधमानि जीवसे [4]" ॥ इत्यभिमन्त्र्य "अव ते हेडो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः । क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि [5]" ॥

verses, "The heaven has spilt upon the earth ; the young bull has spilt upon the cows ; all these worlds are spilt out. May the spilt out sacrifice procreate." "It is spilt out ; it is created ; it is further created; the bull is born of the spilt out; let us procreate from the spilt out." And pour water over the spilt milk with the verse, "Tear the earth, break the cloud in the sky ; give us the heavenly water ; do thou, who art reigning upon the bag." If the milk spills out at the evening performance, the sacrificer (and his wife) should observe fast till the morning Agnihotra. If the milk spills out at the morning Agnihotra, the sacrificer (and his wife) should observe fast till the evening Agnihotra. One should have another cow milked and offer the Agnihotra with that milk.

24. If the Agnihotra-milk spills out at an impure spot, one should touch the spilt milk with the verse, "Release

1 तै. ब्रा. 3.7.10.3. 2 तै. ब्रा. 3.7.10.4.
3 तै. सं. 2.4.8.2. 4 ऋ. वे. 1.25.21. 5 ऋ. वे. 1.24.14.

"उदुत्तमं वरुणपाशमस्मदवाधमं विमध्यमं श्रथाय। अथा वयमादित्य व्रते तवानागसो अदितये स्याम[1]"॥ इति वारुणीभ्यामेवाहुतिं हुत्वा, पुनरन्यां दुग्ध्वा[2] होमं समापयेत्। यजमान[3]स्यानशनमागामिहोमकालपर्यन्तम्।

२५. अग्निहोत्रद्रव्ये शब्दायमाने 'समोषामुम्'[4] इति यजमानद्वेष्टारमभिदध्यात्।

२६. अग्निहोत्रद्रव्ये[5] कुशेषूपसादिते[6]ऽन्तरा रथ-ऽशकट-श्वा-पुरुषो वा मध्येऽग्नीनां गच्छेत्, तदा गवाति-

us from the upper bond untie the bond between, and loose the bonds below, that I may live." Oblations of the clarified butter should be offered to Varuṇa with the two verses, "O Varuṇa! we conciliate thy anger with obeisance and oblations offered in the sacrifice. O powerful and wise ruler, ruling over us, do thou pardon us for the evils perpetrated by us.", and "O Varuṇa! loosen from us, the heighest, the lowest, the mid most, bond. Then may we O Aditya! be guiltless in thy rule before Aditi". Having milked another cow one should complete the sacrifice. The sacrificer (and his wife) should observe fast until the next Agnihotra performed.

25. If while being heated the Agnihotra-milk simmers, one should utter the words, "Burn up him so and so", adding the name of the person whom the sacrificer hates.

26. ASVALAYANA. [3-10] If after the Agnihotra-milk has been put down on the sacred grass near the Āhavanīya fire, a chariot or a cart or a dog or a man passes between the

1 ऋ. वे. 1.24.15. 2 B. पुनस्स्थालीगतमुन्नीय।
3 B. यजमानपत्न्योरनशनम्। 4 आ. श्रौ. सू. 3.11.19.
5 B. अथाग्निद्रव्ये। 6 B. कुशेष्वासादिते।

क्रमणम् । शुनो गमने भस्मना शुनः पदानि पूरयेत् "इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुरे[1]" ॥ इति । 'तन्तुं तन्वन्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् । अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम्[2] । इति गार्हपत्याऽऽहवनीययोरन्तरा कुर्यात् । आहवनीयमनुगमय्य पुनः प्रणीय "यदग्ने पूर्वं प्रहितं पदं हिते सूर्यस्य रश्मीनन्वाततान । तत्र रयिष्ठामनुसम्भवैतां सन्तस्सृज सुमत्या वाजवत्या[3] ॥ त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते[4] ॥" इत्युपस्थाय पथिकृतीष्टिं कुर्यात् ।

two (the Gārhapatya and the Āhavanīya) fires, one should make a cow walk between the two fires. If a dog has passed between the two fires, its foot-prints should be covered up with the ashes (of the Gārhapatya) with the verse, "Viṣṇu strode this ; thrice did he set down his foot, (all) his gathered in its dust", and (first) spread the ashes from the Gārhapatya fire-place upto the Āhavanīya fire place with the verse, "(The gods) spreading out the sacrifice. follow the illuminator of the world (the sun) ; protect the luminous paths (of the gods) constructed by sacred acts ; may Agni render the pious work of the worshipper free from defect ; be one Manu generate the people of harm." and then sprinkle water with the same verse. The Āhavanīya fire should be extinguished, a portion out of the Gārhapatya fire should be drawn again and carried forth. The sacrificer should wait on the fire with the verses, "O Agni ! the foot print, previously impressed, which has reached over

1 ऋ. वे. 1.22.17. 2 ऋ. वे. 10.53.6.
3 आ. श्रौ. सू. 3.10.16. 4 ऋ. वे. 5.13.4.

"वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥" "आदेवानामपि पन्थामगन्म यच्छक्नुवाम तदनु प्रवोढुम् । अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून्कल्पयति"[2] ॥ इति पुरोनुवाक्यायाज्ये । अशक्तौ पूर्णाहुतिर्वा[3] ।

२७. आपस्तम्बानान्तु :– अग्निहोत्रेऽधिश्रितेऽन्तरागमनादौ[4], श्वा वा गच्छेत्, तदा गार्हपत्यभस्म गृहीत्वा गार्हपत्यादाहवनीयपर्यन्तं "इदं विष्णुर्वि चक्रमे ...." इत्यनेन भस्मलेखां कुर्यात् । तेनैव मन्त्रेण भस्मना शुनः पदानि

the rays of the Sun, there do thou provide this rich man. Do thou unite us with favour consisting of booty and thou art spreading wide." "O Agni ! excellent and agreeable Hotṛ. Men perform a sacrifice through thee" and perform the Pathikṛt-iṣṭi. In this iṣṭi the verses, are respectively Puronuvākyā and Yājyā, "For well, O God, thou knowest straight on the paths and ways, Agni most wise in sacrifice" and "To the pathways of gods have we travelled, ready to execute what we may accomplish. Let Agni fix rites and seasons, for he knows complete the worship, he is Hotṛ". Instead of the sacrifice one may optionally offer Pūrṇāhuti (to the divinity of the sacrifice)

27. ĀPASTAMBA [9-6-11]. If a dog or any body else passes between the (Gārhapatya and the Āhavanīya) fires, after the Agnihotra-milk heated over the fire, (one should sprinkle that place with water and make a cow walk over it) then ashes taken from the Gārhapatya fire place are spread out in a form of a line from the Gārhapatya fire place up to the Āhavanīya fire place with the verse, "Viṣṇu strode this...".

1 ऋ. वे. 6.16.3. 2 ऋ. वे. 10.2.3.
3 B. contains – शक्त्या वामञ्च । 4 B. अन्तरगमनादि ।

पूरयेत् । सर्वप्रायश्चित्तञ्च ।

२८. सायं [होम]कालातिक्रमे तूष्णीमाज्यं संस्कृत्य जुह्व्या चतुर्गृहीतं गृहीत्वा 'दोषावस्तर्नमः स्वाहा' इत्याहवनीये जुहुयात् । ततोऽग्निहोत्रद्रव्यमाहवनीयस्य पश्चात्सादयित्वा 'भूर्भुवस्सुवः' इति जपित्वा वरमध्वर्यवे दद्यात्[1] । ततो वारुणेष्टिः[2], पूर्णाहुतिर्वा ।

२९. यदि प्रातस्तदा "प्रातर्वस्तर्नमः स्वाहा" इति हुत्वा ततोऽग्निहोत्रद्रव्यमाहवनीयस्य पश्चात्सादयित्वा[3] "भूर्भुवस्सुवः" इति जपित्वा वरमध्वर्यवे दद्यात् । ततः

The foot prints of dog should be covered with the same ashes and the same verse. This is followed by the expiation rite-in-general.

28. ĀŚVALĀYANA [3-12]. If the proper time for the evening Agnihotra performance has elapsed, one should sanctify clarified butter without any formula and offer an oblation of the same taken four times into the Juhū with the formula, "obeisance to the illuminer of night (darkness), Svāhā". One should put down the Agnihotra-milk on the altar to the west of the Āhavanīya fire and repeat the formula, "Bhūr bhuvaḥ suvaḥ." The sacrificer should give a gift (cow) to the Adhvaryu and offer an iṣṭi to Varuṇa. Instead of the iṣṭi one may optionally offer a Pūrṇāhuti (to the divinity of the sacrifice).

29. If the proper time for the morning Agnihotra has elapsed, one should offer an oblation (of clarified butter taken four times into the Juhū with the formula, "obeisance to the illuminer of the dawn, Svāhā." One should put down on the

1 B. contains वरशब्देन गोदानम् । तदभावे यथाशक्ति न क्रयम् ।

2 B. तत्स्थाने । 3 B. अग्निहोत्रमवसाद्य ।

आहवनीयमनुगमयित्वा पुनः प्रणयेत् । "इहैव क्षेम्य एधि मा प्रहासीन्मामभुष्यायणम्[1]" इति यजमानः नाम[2] गृह्णीयात्। तत इष्टिः मित्रस्सूर्यश्च देवते । समाप्तायामिष्टौ वाग्यतौ भूत्वाऽग्निसमिन्धानौ पत्नीयजमानौ सायमासातेऽनशतौ। ततस्सायंकाले द्वयोर्गवोर्दुग्धेन होमः। अयमत्र विशेषः— एकस्या गोर्दुग्धमधिश्रित्य, तस्मिन्नेव पयसि द्वितीयमानयति। ततः प्रात अग्नये व्रतभृतेऽष्टाकपालं निर्वपेत्, पूर्णाहुतिर्वा[3]।

३०. आपस्तम्बानां :– सायं कालातिक्रमे 'दोषा-

altar the Agnihotra milk to the west of the Āhavanīya fire and repeat the formula, "Bhūr Bhuvaḥ Suvaḥ". The sacrificer should offer a gift (cow) to the Adhvaryu. One should then extinguish the Āhavanīya fire and again draw a portion out of the Gārhapatya fire to the Āhavanīya fire-place. The sacrificer should address the fire with the formula, "Comfortable, do thou be here, do not abandon me so and so, son of so and so" adding his name. An iṣṭi to be offered to Mitra and Sūrya. After iṣṭi the sacrificer and his wife should restrain speech, observe fast through out the day, and keep on adding fuel to the fire. The evening Agnihotra is to be performed with the milk of two cows. For that oblation: One cow is milked first. While that milk is being heated, the other cow is milked and this milk is mixed with the heated milk. Next morning, one should offer an iṣṭi to Vratabhṛt Agni. Instead of the iṣṭi, one may optionally offer a Pūrṇāhuti (to the divinity of the sacrifice).

30. ĀPASTAMBA [9-7-3]. If the proper time for the evening Agnihotra performance has elapsed, one should offer

1 मै.सं. 1.8.9.

2 B. देवदत्तं कौशिकमिति यजमानस्य नाम गृह्णीयात् ।

[3 B. तत्स्थाने ।

वस्तर्नमः स्वाहा' इत्याज्येन जुहुयात् । अग्निर्देवता[1] । नित्यमग्निहोत्रमुपसाद्य यथाशक्ति प्राणं नासित्वा 'भूर्भुवस्सुवः' इत्युपस्थाय[2] वरमध्वर्यवे दद्यात् । अध्वर्युराहवनीयमनुगमयित्वा :—

"अन्वग्निरुषसामग्रमख्यदन्वाहनि प्रथमो जातवेदाः ।
अनुसूर्यस्य पुरुत्रा च रश्मीननुद्यावापृथिवी आततान[3]" ॥

इत्याहवनीयं प्रणयेत् । ततो यजमानः—

"इहैव क्षेम्य एधि मा प्रहासीन्मामऽमुष्यायणम्[4]" इति स्वनाम[5] गृहीत्वाऽऽदित्यमुपतिष्ठते । ततोऽध्वर्युर्मित्रदेवता-

an oblation of clarified butter with the formula, "obeisance to the illuminer of night, Svāhā" and put the Agnihotra milk within the altar. The sacrificer sits down holding up his breath as long as he can ; having breathed out, the oblation should be offered; the sacrificer should wait on the fire with the formula, "Bhūr bhuvaḥ Suvaḥ", and then give a gift (cow) to the Adhvaryu. The Adhvaryu, having extinguished the Āhavanīya fire should draw a portion out of the Gārhapatya fire and place it into the Āhavanīya fire place with the verse, "Jātavedas Agni has appeared following Uṣas first of all ; he has appeared following the day ; he has appeared following the rays of the Sun on all sides ; he has spread along the heaven and earth." The sacrificer should wait on Āditya (Sun) with the formula, "Comfortable, do thou be here, do not abandon me so and so, and son of so and so" adding his name, and an iṣṭi to Mitra should be performed. Some teachers say that (instead

1 B. contains ततो गोदानम् ।
2 B. यजमानोऽध्वर्यवे ।
3 मै. सं. 2.7.2.
4 मै. सं. 1.8.9.
5 B. contains देवदत्तं कौशिकम् ।

कामिष्टिं निर्वपेत्[1]। सौर्यमेककपालमिति केचित्। सायं द्वयोर्दुग्धेन होमः।

३१. अनुद्धृते आहवनीये यदि सूर्योऽस्तमियात्, तदा प्रणयने दर्भैर्हिरण्यं बध्नीयात्। बहुविद्ब्राह्मण उद्धरणादि कुर्यात्। अग्निहोत्रमुपसादयित्वा 'भूर्भुवस्सुवः' इति जपित्वा वरं दद्यात्। ततो वारुणेष्टिः, पूर्णाहुतिर्वा।

३२. अनुद्धृते[2] यद्याऽऽदित्योऽभ्युदयात्, तदा सदर्भरजतं चतुर्गृहीतमाज्यं चाग्रतो हरति। बहुविदग्निमुद्धरति। तत आहवनीयस्य पुरस्तात्प्रत्यङ्मुख उपविश्य "उषाः केतुना

of this) one may offer one potsherd-Puroḍāśa-iṣṭi to Sūrya. The evening Agnihotra should be offered with the milk of two cows.

31. ĀŚVALĀYANA [3-12]. If the sun sets even before the drawing out fire (from the Gārhapatya), then while carrying (fire) a piece of gold should be tied with darbha grass. Drawing out of the fire should be carried out by a learned Brāhmaṇa. Keeping the Agihotra milk on the altar near the Āhavanīya fire the formula " Bhūr bhuvaḥ suvaḥ " is repeated. The sacrificer should offer a gift (cow)(to the Adhvaryu). Then the normal Agnihotra should be performed, followed by an iṣṭi to Varuṇa. Instead of the iṣṭi one may optionally offer a Pūrṇāhuti (to the divinity of the sacrifice).

32. If the sun rises even before the drawing out of fire, one should carry in front, clarified butter four times taken into the ladle and a piece of silver tied with sacred grass. A learned Brāhmaṇa should draw out the fire. Having seated

1 B. contains मैत्रश्चरुः पौर्णमासीवत्।
2 B. contains आहवनीये।

जुषतां यज्ञं देवेभिरन्वितम् । देवेभ्यो मधुमत्तमं स्वाहा[1]" ॥ इति हुत्वा अग्निहोत्रोपसादनादि कुर्यात् ।

३३. आपस्तम्बानां :– कश्चि[2]द्दर्भेण हिरण्यं बद्ध्वाऽग्रतो नयति । बहुविदग्नौ प्रणीयमानेऽध्वर्युः पश्चादग्निहोत्रेण सह गच्छति । यजमानः 'भूर्भुवस्सुवः' इत्युपतिष्ठते । ततो वारुणेष्टिः । व्रातभृतीं द्वितीयामेके समामनन्ति[3] । ऋते हिरण्यात्प्रणयनमेके ।

३४. यदि प्रातरनुद्धृते सूर्योऽभ्युदियात्, तदा

in front of the Āhavanīya fire and facing west the Adhvaryu should offer an oblation of clarified butter with the verse, " May Uṣas receive with her brightness the sacrifice, followed by gods, the sweetest (oblation) for gods, Svāhā", the Agnihotra milk should be kept on the altar near the Āhavanīya fire place and the formula " Bhūr bhuvaḥ Suvaḥ " should be repeated. (Then follows the Agnihotra oblations as usual).

33. ĀPASTAMBA [9-6-14]. (If the sun sets when the Āhavanīya fire is still not carried forth) one Brāhmaṇa should tie gold with sacred grass and walk in front. Behind him a learned Brāhmaṇa should carry forth the fire, followed by the Adhvaryu with the Agnihotra milk. The sacrificer should wait on the fire with the formula, " Bhūr bhuvaḥ Suvaḥ ". One should offer an iṣṭi to Varuṇa. According to some teachers, one should (in addition to the Varuṇa-iṣṭi) offer an eight potsherds-puroḍāṣa iṣṭi to Vratabhṛt Agni. According to others, (one should perform the whole expiation rite) except carrying of gold tied with sacred grass.

34. If the sun has risen and the Āhavanīya fire is still not

1 आ. श्रौ. सू. 3.12.18.

2 B. अन्यो ।   3 B. contains 'तत्स्थाने पूर्णाहुतिर्वा' ।

सायङ्कालवद्धहुविदग्निमुद्धरेत् । जुह्वयां चतुर्गृहीतमाज्यमग्रतो ब्राह्मणो नयेत् । ततः पूर्ववदग्नौ स्थापिते, आहवनीयस्य पुरस्तात्प्रत्यङ्मुख उपविश्य "उषाः केतुना ...." इत्याऽहवनीये जुहुयात् । ततोऽध्वर्युरग्निहोत्रं हुत्वा, सायं द्वयोर्गवोः पयसाऽग्निहोत्रं जुहुयात् ।

३५. पक्षान्तरमपि :– सायं प्रातर्वाऽनुद्धृते :– "मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञं समिमं दधातु । या इष्टा उषसो निमृचश्च तास्सन्दधामि हविषा घृतेन स्वाहा[1] ॥ त्रयस्त्रिंशत्तन्तवो ये वितन्विरे य इमं यज्ञं स्वधया ददन्ते । तेषां छिन्नं प्रत्येतद्दधामि स्वाहा घर्मो देवानप्येतु स्वाहा[2]" ॥

carried forth, then a learned Brāhmaṇa should draw forth the fire as in the evening expiatory rite. Another Brāhmaṇa should take four times clarified butter into the Juhū and walk in front. After having placed the fire as before, one should sit down in front of the fire, facing the west and offer an oblation of clarified butter with the verse, "May Uṣas ....". Adhvaryu continues the Agnihotra as usual. The evening Agnihotra is to be performed with the milk of two cows.

35. According to some teachers, if the sun sets or rises and the fire is still not carried forth, one should offer two oblations, each consisting of clarified butter taken four times, with the verses, "Mind, light, rejoice in the oblation; may we unite the scattered sacrifice; the offerings at dawn and evening I unite with oblation and clarified butter, Svāhā" and "The thirty three threads that stretch, that maintain insecurity of the sacrifice, of these the broken one I restore; hail! let

1 तै. सं 1.5.10.2. 2 तै. सं. 1.5.10.4.

इति द्वे चतुर्गृहीते जुहुयात्[1] ।

३६. अथाऽनुदितहोमिनो यदि सूर्योऽभ्युदियात्, तदाऽग्निहोत्रद्रव्यमुपसाद्य यथाशक्ति प्राणं नासित्वा समन्यं हुत्वा 'भूर्भुवस्सुवः' इत्युपस्थायैकहायनं[2] दक्षिणां दद्यात् । होमं समाप्योत्सर्गेष्टचग्नीनुद्वास्यानन्तरमेव पुनराधानं कर्तव्यम्[3] ।

३७. अग्निहोत्रार्थमुद्धृते आहवनीये होमपूर्वम्, पुनरन्यमुद्धृत्य तत्रैव होमार्थं क्षिपेत्, तदाऽग्नयेऽग्निवते[4]ऽष्टाकपालं निर्वपेत् । "अग्निमग्नि हवीभिः सदा हवन्त

the cauldron go to the gods, Svāhā."

36. In the case of those who follow offering oblation before sun rise, if the sun rises before the oblation has been offered. the sacrificer, should place the Agnihotra-milk on the altar near the Āhavanīya fire place in the usual manner, sit down holding his breath as long as he can, breath out and offer the oblation, then wait on the fire with the formula, "Bhūr Bhuvaḥ Suvaḥ" and an one year old bull to be given as Dakṣiṇā. Having completed the Agnihotra, one should dissolve the fires of the normal iṣṭi and set them up again immediately (Punarādhāna).

37. ĀSVALĀYANA [3-13]. If one (again) draws out the fire even after it has been already drawn out, and placed in the Āhavanīya fire place, before offering oblations, one should perform eight potsherds-Puroḍāṣa-iṣṭi to Agnivant Agni. In this connection, the following verses should respectively be the Puronuvākyā and the Yājyā, "By Agni, Agni is inflamed

1 B. contains अग्नये वनस्पतय इदम् । देवेभ्यो वा इदम् ।
2 B. हायनं वत्समध्वर्यवे ।
3 B. कर्तव्यं न वसन्ताद्यपेक्षा ।
4 B. अग्नयेऽग्नवते ।

वष्पतिम् । हव्यवाहं पुरुप्रियम्[1]" ॥ "अग्निनाऽग्निस्स-मिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुह्वास्यः[2] ॥" इति पुरोनुवाक्यायाज्ये, अथवा पूर्णाहुतिः ।

३८. अथ मथ्यमानो[3]ऽग्निर्यद्यग्निहोत्रहोमकाले न जायेत, तदाऽन्यं लौकिकमानीय[4] होमः कर्तव्यः । अग्न्यलाभे ब्राह्मणपाणौ जुहुयात् । तदा ब्राह्मणस्य वासार्थिनो नाव-रोधः कर्तव्यः । ब्राह्मणाऽलाभेऽजाकर्णे । अत्राजामांसं विसर्जयेत् । अजालाभे स्तम्बे । तदा दर्भाणामनधिशयनम् । दर्भालाभे जले, तदाऽपामिमा भोजनीयाः, इमा अभोजनीयाः,

lord of the wise, young, who bears oblations having ladle in his mouth" and "with callings ever they invoke Agni, Agni lord of the house, oblation-bearer, much beloved." Instead of the iṣṭi, one may optionally offer Pūrṇāhuti (to the divinity of the iṣṭi).

38. ĀŚVALĀYANA [3-14]. If the fire is not produced while churning, the sacrificer should bring the ordinary fire, (spread out the fires and offer the oblation of the Agnihotra). If he does not get such a fire, he should make the offering on the right hand of a Brāhmaṇa. However, he should not deny accomodation to a Brāhmaṇa seeking therefor. If he does not get a Brāhmaṇa, he should make the offering in the right ear of a she-goat. He should, however, not consume a goat-meat thenceforward. If he does not get a she-goat, he should make the offering on a bush of sacred grass. He should, thenceforward, not sit upon sacred grass. If he does not get a bush of sacred grass, he should make the offering in water.

1 ऋ. वे. 1.12.2.
2 ऋ. वे. 1.12.6.
3 B. contains समारूढोऽग्निः ।
4 B. प्रणीय ।

इमा अभोजनीया इति बुद्धिं न कुर्यात् । जलालाभे काष्ठे । काष्ठालाभे पृथिव्याम् । हुत्वापि पुनर्मन्थनम् । संवत्सरनियमो यजमानस्य, ततो व्रतपतीष्टिः ।

३९. यद्यनस्तमिते अस्तमित इति भ्रान्त्या होमो भवति, तदा तस्मिन्नेवाऽऽहवनीये पुनर्होमं कुर्यात् । होमानन्तरमग्निमुपतिष्ठेत्[1] :– "भवतन्नस्समनसौ समोकसावरेपसौ । मा यज्ञं हिंसीष्ट मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः[2]" ॥ इति । एवं प्रातः ।

४०. आधानोत्तरमग्निहोत्रारम्भात्पूर्वं पत्नी रजस्वला

He should, however, not think of water as; "this water is consumable, that is not consumable". If he does not get water, he should make the offering on piece of wood. If he does not get wood pieces, he should make the offering on the ground. Even after having offered the oblations, he should churn out fire. The vow is to be observed for one year and then an eight potsherds-puroḍāṣa-iṣṭi offered to Vratapati Agni.

39. If the sacrificer offers the evening Agnihotra oblations before the sun has actually set, he should again offer the oblations as soon as the sun has set, and wait on the fire with the verse, "Do you two become unanimous, having a common place stainless. Do you not harm the sacrifice, nor the lord of the sacrifice. O two Jātavedases, do you become auspicious to us today". (If one offers) the morning (Agnihotra when it is still dark, one should again offer the Agnihotra in the morning and wait on the fire) as before.

40. If the sacrificer's wife enters the period of menses after the adding of fuel to the sacred fires and before the

1 B. contains यजमाना गार्हपत्याहवनीयावुपतिष्ठते ।

2 वा. सं. 5.3.

चेत्, तदा चतुर्थे दिवसि सायङ्काले सप्तहोतारं हुत्वा होमारम्भः। उपसमिन्धनादूर्ध्वमग्निहोत्रहोमात्पूर्वं यजमानोऽनश्नीयात्[1]।

४१. यद्यग्निहोत्राऽरणी भिद्येतां भिन्नावग्नौ प्राश्य [स्य] अन्यावाहृत्य – "उद्बुद्धयस्वाग्ने प्रतिजागृह्येनमिष्टापूर्ते संसृजेथामयञ्च। अस्मिन्सधस्थे अध्युत्तरस्मिन्विश्वेदेवा यजमानश्च सीदत" ॥[2] "अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः। तं जानन्नग्न आसीदाथा नो वर्धया गिरः[3] ॥" इत्येताभ्यां संस्कृत्य, गार्हपत्यं[4] मन्थयेत्।

commencement of Agnihotra, the sacrificer, on the fourth day evening, should offer the seven hotṛ-oblation and continue the sacrifice with normal Homa. The sacrificer (and his wife) should observe fast upto the Agnihotra offering from the adding of fuel to the sacred fires.

41. If the kindling woods are worn out, such kindling woods are to be thrown into the (Gārhapatya) fire and get another set prepared. He should (hold the new upper kindling wood over the fire with the right hand and the new lower kindling wood with the left had and) purify them with these verses. " O Agni! do thou wake up and wake him up. May the offerings and gifts be united with him. May Viśvedevās and thou, the sacrificer, sit down in this higher abode", and " This is thy natural birth-place, O Agni, born from which thou hast shone, knowing it, do thou rise up, and increase our wealth". He should (consign the fires into the new kindling-woods and then) churn out the Gārhapatya fire (with usual rites).

1 B. contains दपिबेद्धा।
2 वा. सं. 15.54.
3 ऋ. वे. 3.29.10.
4 B. अग्नि।

४२. यद्यग्निहोत्रहवणी भिद्येत, तदाऽन्यामाहृत्य, तया हुत्वा भिन्नामग्निहोत्रहवणीमाहवनीये प्राश्य[स्य] सर्वप्रायश्चित्तं जुहुयात् ।

४३. अथाहिताग्निः प्रातरस्नातोऽग्निहोत्रं जुहुयात्, तदाऽग्नये वरुणायाऽष्टाकपालं निर्वपेत् । "त्वन्नो अग्ने ...." "स त्वन्नो अग्ने ....[1]" इति पुरोऽनुवाक्यायाज्ये । पूर्णाहुतिर्वा जुहुयात् ।

४४. एवं यत्किञ्चिदङ्गलोपे, उन्नयने न्यूनाधिकभावे, मन्त्रक्रियाविपर्यासे,[2] यजमानपत्न्या असन्निधाने, व्रतलोपे, मार्जारादीनामन्तरागमने, अन्यस्मिन्नज्ञातदोषे, "अनाज्ञातं

42. If the Agnihotra havaṇī vessel is worn out, one should get another one prepared and oblations should be offered with that. The worn out havaṇī vessel should be thrown into the Āhavanīya fire, and followed by the expiation rite-in-general.

43. If the sacrificer, at the morning, performs the Agnihotra without taking bath then he should perform eight potsherds-puroḍāṣa-iṣṭi to Agni and Varuṇa. In this connection, following verses should respectively be as the puronuvākya and the yājyā, "Do thou, Agni, the wise, pacify the anger...." and "Do thou, Agni, be nearest to us....". Instead of the iṣṭi, one may optionally offer a Pūrṇāhuti (to the divinity of the iṣṭi).

44. If there occurs a mistake regarding the subsidiary rites or intervention or inversion in respect of oblation preparation or any deviation from rectitude in respect of formulas or rites or absence of the sacrificer's wife or violation of the sacrificeial vow or a cat, etc. passes between the Gārhapatya

1 *cf.* p. 10   2 B. contains कर्तुरिज्या विपर्यासे ।

यदाज्ञातं ....'' "पुरुषसम्मितो यज्ञो ....'' यत्पाकत्रा मनस...[1]'' "त्वमग्ने व्रतपा ....'' "यद्वो वयं प्रमिनाम व्रतानि'' "त्वन्नो अग्ने ....'' "स त्वन्नो अग्ने ....[2]'' व्याहृतीश्च जपेत् । सर्व-साङ्गतासिद्धयर्थं यज्ञपुरुषस्मरणञ्च ।

इत्यग्निहोत्रप्रकरणम्

and Āhavanīya fires after the Agnihotra milk has been put over the fire or commencement of any unknown mistake, one should repeat the verses, "whatever of the sacrifice unknown or known ....". As big as a human being is the sacrifice ...", "what the feeble strengthed mortals...," "O God Agni, thou art the guardian." "O Maruts ! the excess involving the violation..." "Do thou, Agni, the wise, pacify the anger of god Varuṇa" "Do thou, Agni, be nearest to us..." and the Vyāhṛtis, "Bhūr bhuvaḥ suvaḥ" and meditate on the god of the sacrifice.

Thus ends the chapter on

The Agnihotra Sacrifice

1 *cf.* p. 29 2 *cf.* p. 10

दर्शपूर्णमासप्रकरणम्

१. तत्राऽन्वाधानोत्तरमाहवनीयोऽनुगच्छेत्[1],– तदा "अन्वग्निरुषसामग्रमख्यदन्वाहनि प्रथमं जातवेदाः । अनु सूर्यस्य पुरुत्रा चर्षणीरनु द्यावापृथिवी आततान[2] ॥" इति मन्त्रेणाऽन्यमाहवनीयं प्रणीय 'भूः' इत्युपस्था[3]याऽऽज्यस्य स्रुवं पूर्णं जुहोति :– "यो अग्निं देववीतये हविष्माँ आविवासति । तस्मै पावक मृडय स्वाहा[4] ॥" इति । 'इदं विष्णुर्विचक्रमे'[5] इति च । ततो यजमानः जपति :– 'अग्ने

The New-Moon-Day and Full-Moon-Day-Sacrifices

1. ĀPASTAMBA [9-1-11]. If the Āhavanīya fire gets extinguished after fuel has been formally added to it, one should carry forth fire again with the verse, "Agni Jātavedas has appeared following Uṣas first of all; he has appeared following the day; he has appeared following the rays of the Sun on all sides; he is spread along the heaven and earth", pray to that fire with, 'Bhūḥ' and offer two spoonfuls of clarified butter with the verses, "He who, possessing oblations, worships Agni for making offerings to the gods, him, O purifying (Agni), do thou make happy, svāhā" and "Viṣṇu strode this...". The sacrificer repeats the verses, "O Agni, Lord of

1 B. आहवनीयाद्यनुगमने । 2 तै. सं. 4.1.2.1.
3 B. इति मनसा यजमानः । 4 ऋ. वे. 1.12.9.
5 *cf.* p 10.

व्रतपते व्रतं चरिष्यामि। तच्छकेयं तन्मे राध्यताम्। वायो व्रतपते ....। आदित्य व्रतपते ....। व्रतानां व्रतपते ....[1]।

२. यदि गार्हपत्योऽनुगच्छेत्, तदा भस्मनाऽरणी संस्कृत्य[2] मथित्वाऽऽयतने निधाय 'भूः' इत्युपस्थानादि कुर्यात्।

३. दक्षिणाग्न्यनुगमने योनित उत्पाद्य 'भूः'[3] इत्युपस्थानादि कुर्यात्।

४. अन्वाहितयोर्गार्हपत्याऽऽहवनीययोरनुगतयोः,[4] सूर्योदयोऽस्तमयो वा न पुनराधानम्। किन्तु तदन्वाहित-[ाग्न्यनुगमन] प्रायश्चित्तमेव।

५. अन्वाधानात्पूर्वमनुगमने सर्वप्रायश्चित्तम्, पुनः

vow! I shall observe the vow; may I be capable of it, may it flourish for me. O Vāyu, Lord of vow! .... O Āditya, Lord of vow! ... O Lord of vow of vows ...".

2. If the Gārhapatya fire gets extinguished, one should apply the ashes (of the Gārhapatya fire) to the kindling woods, churn out (fire afresh), spread out and perform all the rites of attending on the fire starting with the "Bhūḥ" prayer.

3. If the Dakṣiṇā fire gets extinguished, one should procure the Dakṣiṇā fire from the same source from which it was originally procured (i.e. the Gārhapatya) and perform all the rites of attending on the fire starting with the "Bhūḥ" prayer.

4. If the Sun either rises or sets even as the Gārhapatya and the Āhavanīya fires get extinguished, the sacred fires need not be renewed, the expiation rite relating the extinguished fires only should be performed.

5. If the sacred fires get extinguished before fuel has

1 तै. ब्रा. 3.7.4.7.

2 B. संस्पृश्य।

3 B. इत्यादि यजमानोपस्थानम्।

4 A. रनुगमनयोः।

प्रणयनञ्चेति भारद्वाजः । 'भुवः' इति दक्षिणाग्नौ होम इति देवयाज्ञिकः ।

६. अन्वाहिताग्नेः[1] प्रयाणोपस्थितौ[2] पृथग्भाजनैरग्नीन्नयेयुः । अथवाऽऽज्यं संस्कृत्य, स्रुवेणाऽऽहवनीये— "तुभ्यं ता अङ्गिरस्तमविश्वा सुक्षितयः पृथक् । अग्ने कामाय येमिरे[3]॥" इति हुत्वा "अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्न आरोह अथा नो वर्धया रयिम्[4]" ॥ इत्यनेनारणीषु[5] समारोपयेत् । अथवा "याते अग्ने यज्ञिया तनूस्तयेह्यारोहाऽऽत्माऽऽत्मानमच्छा वसूनि । यज्ञो भूत्वा

been formally added to it, one should perform the expiation rite-in-general and again establish the sacred fires, according to Bhāradvāja. One should offer an oblation of clarified butter on the Dakṣiṇā fire with "Bhuvaḥ," according to Devayājnika.

6. ĀSVALĀYANA [3-10]. If a sacrificer, who has added fuel formally to the sacred fires has to go out on a journey, he should carry the sacred fires in separate vessels. Or (if he cannot actually take the sacred fires with him), he should sanctify the clarified butter and offer an oblation of the same on the Āhavanīya fire with the verse, "To thee, the best of Aṅgirasas, all folks, with their fair dwellings severally, O Agni! have turned to gain their wish," and consign the sacred fires into kindling woods with the verse, "This is the natural birth-place, O Agni! born from which thou hast shrone. Knowing it, do thou, rise up and increase our wealth." Or he may consign within himself after having warmed his palms once with the verse, "Do thou come and rise up, O Agni!

1 B. अन्वाधानोत्तरं । 2 B. तौ यजमानः । 3 ऋ. वे. 6.5.7.
4 ऋ. वे. 3.29.10. 5 पृथगरणीषु ।

यज्ञमासीद योनिं जातवेदो भुव आजायमानः[1]॥ ” इत्यनेन सकृदेव पाणी प्रतितप्यात्मन्यारोपयेत् ।

७. आपस्तम्बानां :– अन्वाधानोत्तरं प्रयाणोपस्थितौ “तुभ्यं ता अङ्गिरस्तम ....” इत्याहवनीयं[2] स्रुवेण हुत्वा, “अयं ते योनिः ....” इत्यनेन पृथगरणीषु समारोपयेत्, ततः भयरहितदेशं प्राप्य मथित्वा यजेत ।

८. आवाहना[3]दूर्ध्वं प्रधानयागादर्वाग्यदि हविर्व्यापद्येत, तदा तस्य स्थानेऽन्यद्धविस्तद्देवत्यं निर्वपेत् । एवं प्रधानयागोत्तरं नाशे शेषकार्यमाज्येनैव कर्तव्यम् ।

with that form of thine which is sacred, giving us ample wealth, dear to men. Becoming a sacrifice, the birth place. O Jātavedas (Agni), being born from the earth, do thou come to thy own place".

7. ĀPASTAMBA :— If the sacrificer is required to go out on a journey after having added fuel formally to the sacred fires, he should offer an oblation with the Sruva on the Āhavanīya fire with the verse, " To thee, the best of Angirasas...." and consign the sacred fires separately into kindling woods with the verse, "This is the natural birth place ...". After he arrives at a safe place, he should churn out the sacred fires and perform the normal sacrifice.

8. ĀŚVALĀYANA [3-10]. If the principal oblation becomes defiled, after the invocation and before being offered, one should (throw such oblation into water) and prepare that oblation afresh for that same divinity. If the oblation becomes defiled after the principal offering, one should complete the remaining with clarified butter.

1 B. तै.सं. 3.4.10.5. 2 B. यजमानः । 3 B. दर्शपूर्णमासादिष्वावाहनात् ।

९. एवं केशादिसंसर्गात्, अपहरणाद्वा दुष्टानां जले[1] प्रक्षेपः। सान्नाय्यस्य 'प्रजापते न त्वदेतान्यन्यो....[2]' इत्यनेन मध्यमेन पलाशपर्णेन वल्मीकद्वारे प्रतिषिञ्चेत्।

१०. एवं सान्नाय्यं पाकसमये कुम्भीमतीत्य बहिः पतति चेत् "मही द्यौः पृथिवी च न....[3]" इत्यनेन निनयेत्।

११. सायं दोहे नष्टे प्रातर्दोहं द्विधा विभज्य एकभागेन यागं कुर्यात्। प्रात[4]र्दोहे नष्टे ऐन्द्रं माहेन्द्रं वैकादशकपालं निरूप्य सान्नाय्यवत्सहैनं यजेत। उभयनाशे ऐन्द्राग्नदेवतान्पञ्च शरावान्व्रीहीन्निरूप्य,[5] अग्निं प्रथममिष्ट्वा

9. If the oblation material becomes defiled on account of the contact with hair or such (impure things), one should throw it away into water. If that oblation material is Sānnāyya (milk or curd), one should collect it in the middle leaf of Pālāśa and pour it out over an open ant-hill with the verse, "O Prajāpati, none other than ...".

10. If the Sānnāyya milk which is kept on the fire for boiling starts overflowing, one should pour it out (on the ground within the enclosing sticks) with the verse, "May the great heaven....".

11. If the milk milked in the evening becomes defiled, one should divide the milk milked in the (next) morning into two parts, regard one part as the milk of the evening and thus offer the oblations of the both the parts. If the milk of the morning milking becomes defiled, one should prepare an eleven potsherds-puroḍāśa either for Indra or for Mahendra and proceed to offer it together with curds like the Sānnāyya. If

1 B. तूष्णीं प्रक्षेपः प्रतिपत्तेः। 2 *cf.* p. 35

3 *cf.* p. 34 4 B. सायं दोहे विद्यमाने प्रातः।

5 B. गार्हपत्ये श्रपयित्वा द्वयोः पात्रयोः कृत्वा।

इन्द्रं यजेत । "अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति[1] ॥ भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिस्सचसे शिवाभिः । दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम्[2] ॥ ऐन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये भर[3] ॥ प्र ससाहिषे पुरुहूत शत्रूञ्जेष्ठस्ते शुष्म इह रातिरस्तु । इन्द्रा भर दक्षिणेना वसूनि पतिस्सिन्धूनामसि रेवतीनाम्[4] ॥" इत्यग्नये इन्द्राय च पुरोनुवाक्यायाज्ये । अथवा ऐन्द्रमेवौदनं निरूप्य[5] होतव्यमित्येके ।

both the milks become defiled, one should prepare five pan-fuls of rice to Indrāgni but offer cooked rice separetely to Agni and Indra. The Puronuvākyā and Yājyā for Agni are respectively : "Agni, the head (of the gods), the summit of heaven, — he the lord of the earth,— gladdens the seed of the waters," and "You are the leader of the sacrifice and sacrificial water to the place in which you are associated with the auspicious steeds of the wind : You sustain the all enjoying (sun) as chief in heaven : You, Agni, make your tongue the bearer of the oblation". Those for Indra are, "O Indra, bring for our protection riches, most abundent, enjoyable, the source of victory and ever defeating our foes." and "Indra, invoked by many you triumph over your enemies, pre-eminent is your strength ; may your generosity be shown on this occasion ; bring treasurers with your right hand, you are the lord of the wealth conveying rivers." Or according to some teachers, one should prepare rice for Indra (and offer it) as mentioned above.

1 ऋ.वे. 8.44.16. 2 ऋ.वे. 10.8.6. 3 ऋ.वे. 1.8.1.
4 ऋ. वे. 10.180.1. 5 B. निधाय विभज्य चतुरवत्तमिन्द्राय ।

१२. सान्नाय्यार्थमपाकृतानां वत्सानां पाने वायुदेवतां यवागूं कृत्वा, तयेष्टिः, ततः पुनर्यागः । यवागूकरणे न पुनर्याग इति केचित् ।

१३. आपस्तम्बानां :- यदि दोहार्थमपाकृताः वत्साः निश्शेषं पिबेयुः, तदा तत्स्थाने वायवे यवागूं निर्वपेत् । सायं दोहनाशे व्रीहीनिन्द्राय निरूप्य, तच्छृतं कृत्वा प्रातर्दोहेन सह यजेत । एवं प्रातर्दोहनाशेऽपि स एव पुरोडाशः[1] । उभयनाशे ऐन्द्रं [ऐन्द्राग्नं] माहेन्द्रं वा पञ्चशरावमोदनं निरूप्याग्नये इन्द्राय च पृथग्यजेत ।

12. If the calves driven away for the purpose of obtaining milk for the Sānnāyya oblation, suck their mothers (partly), one should offer gruel to Vāyu, and again perform the normal sacrifice. According to some teachers, (the Vāruṇa-iṣṭi becomes substitute for the normal sacrifice, hence) there is no necessity to perform the normal Sānnāyya sacrifice, if the gruel is offered.

13. ĀPASTAMBA [9-1-23] If the calves suck (completely) the cows at the milking, one should offer gruel to Vāyu in the place of the Sānnāyya. If the milk milked out in the evening becomes lost, one should pour out paddy for Indra. Instead of boiled milk, he should use the Puroḍāṣa* and offer along with the morning milk. If the morning milk becomes defiled, one should offer the Puroḍāṣa as described above. If the milk of both the times, has become defiled, one should prepare five panfuls of rice to Indra (Indrāgnī) or Mahendra and offer cooked rice separetely to Agni and Indra.

1 B. व्रीहीनिन्द्राय निरूप्य पुरोडाशः कर्तव्यः ।

* The details of the Purḍāṣa offering. "One should pour out paddy for Indra and then observe fast : After having

१४. आश्वलायनानां :– यदा हविरपक्वं भवति, तदा[1] चतुश्शरावमोदनं दक्षिणाग्नौ श्रपयित्वा चतुरो ब्राह्मणान्भोजयेत् । हविष एकदेशे दग्धे तच्छेषेणेष्ट्वा, दक्षिणां द्वेष्याय दद्यात्[2] । ततस्तामेव देवतां पुनर्यजेत । आवाहनात्पूर्वं हविर्दोषे ज्ञाते तस्यैव हविषः पुनरुत्पत्तिं कृत्वा यागसमाप्तिः । आवाहनादूर्ध्वं हविर्दोषे ज्ञाते, आज्येनेष्टिं समाप्य पुनर्यजेत ।

१५. प्रधानद्रव्यातिरिक्तानां गौणानां नाशे, आकर्म-

14. ĀSVALĀYANA [3-14]. If the oblation is not properly cooked, one should cook four panfuls of rice over the Dakṣiṇā fire, and feed (the same) to four Brāhmaṇās. If the oblation is partially burnt, one should offer the unburnt portion and give away Dakṣiṇā to one whom the sacrificer hates. There-after, one should again perform the very same sacrifice. If one comes to know of the oblation having been burnt before the invocation of the divinities, one should perform the very same sacrifice again, with all the rites (beginning with the preparation of the oblation). If one comes to know of the oblation having been burnt, after the invocation, one should complete the sacrifice substituting it with clarified butter and perform the very sacrifice again.

15. If the subsidiary oblations are lost, the subsidiary oblations are to be prepared again till the end of the sacrifice

1 B. तदा तेनैव यागं समाप्य । 2 B. दद्यात् न ऋत्विग्भ्यः ।

completed the rite up to the offering (of the oblation to Indra), on the next day, he should first proceed with the oblation to be offered to Agni and then with the oblation to be offered to Indra. Instead of boiled milk he should use the Puroḍāṣa (sacrificial cake)." Srautakośa p. 445

समाप्तेरुत्पत्तिं कृत्वा तेन तेनाङ्गेन यजेत । प्रधानद्रव्याणां स्विष्टकृत्पूर्वमेवोत्पत्तिर्नोत्तरत्रेति नियमः ।

१६. अवत्तद्रव्यादेर्नाशे पुनस्तदेवाऽववाय यजेत, सर्वप्रायश्चित्तञ्च ।

१७. हविषां काकादिस्पर्शे 'इदं विष्णुः[1]....' इति हुत्वा तद्धविरप्सु प्रक्षिपेत्[2] ।

१८. आपस्तम्बानां– यदा पुरोडाशाद्यपक्वं [भवति], तदा तामिष्टिं संस्थाप्य दक्षिणाग्नौ चतुश्शरावमोदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत् । तेष्वेको भार्गव इति नियमः ।

१९. प्रधानयागात्पूर्वं हविः केशकीटादिना दुष्टम्,

and should be offered. If the principal oblation is lost, one should prepare the principal oblation before the Sviṣṭakṛt. There is a rule that the principal oblation should be prepared only before the Sviṣṭakṛt, and not after.

16. If one comes to know of an oblation having been burnt after portions have been cut out of it (for being offered), one should cut other portions into parts and perform the sacrifice with them and perform the expiation rite-in-general.

17. If a crow, etc. defile the oblations, one should offer an oblation with the verse, "Viṣṇu strode this..." and throw such defiled oblations into water.

18. ĀPASTAMBA [9-15-6]. If the oblation is not properly cooked, one should suspend the sacrifice, cook four panfuls of rice over the Dakṣiṇā fire and feed that rice to four Brāhmaṇas. One of them, it is necessary, should be belonging to Bhṛgu gotra.

19. If the oblation is defiled on account of the contact

1 *cf.* p. 39 2 B. प्रक्षिप्य हविरुत्पत्तिमादितो विधाय यजेत ।

तद्धविरप्सु प्रक्षिप्य[1] सर्वप्रायश्चित्तं कृत्वा, पुनस्तस्मिन्नेव प्रयोगे तद्दैवत्यं हविर्निर्वापप्रभृति सम्पाद्य यजेत। प्रधाने निवृत्ते न पुनरुत्पत्तिः। शेषमाज्येनैव कुर्यात्।

२०. जुहृवा गृहीतं व्यापन्नं नष्टं वा पुनरायतनादवदाय होतव्यः।

२१. स्कन्नं द्रव्यमभिमृशेत् :— "देवाञ्जनमगन्यज्ञस्तस्य माशीरवतु। यज्ञस्य त्वा प्रमयाऽभिमया प्रतिमयोन्मया परिगृह्णामि[2]॥ भूपतये स्वाहा, भुवनपतये स्वाहा, भूतानां पतये स्वाहा, भूत्यै स्वाहा, भूर्भुवस्सुवस्स्वाहा" इति।

with hair or insects or such other impure objects, one should throw it away into water and perform the expiation rite-in-general. Then one should prepare the oblation afresh for the same divinity and repeat the whole procedure beginning with the preparation of rice to the divinity. If the oblation becomes defiled after the principal offering, one should not prepare the oblation afresh and the remaining (homas) should be performed with clarified butter.

20. If the oblation is defiled or lost after it has been taken with the ladle, one should take it out again from the receptacle.

21. ĀSVALĀYANA [3-14]. If the oblation spills out, one should touch it with the verse, "The sacrifice has gone to the gods and to men. May its benediction guard me. I receive thee with Pramā, Abhimā, Pratimā and Unmā" and with the formula, "Bhūpataye svāhā, Bhuvanapataye svāhā, Bhūtānām pataye svāhā, Bhūtyai svāhā, Bhūrbhuvaḥ suvaḥ svāhā."

1 B. प्रक्षिपेत्। पुनः।

2 मै. सं 1.4.9. B. contains देवाञ्जनमगन्यज्ञस्तस्य माशीरवतु वर्धताम्। भूतिर्घृतेन मुञ्चतु यज्ञो यज्ञपते मंहसः।

२२. आहुतिर्हूयमाना बहिष्परिधि स्कन्देत्, तदेतामाग्नीध्रः तूष्णीं जुहुयात्। ततो यजमान आग्नीध्राय पूर्णपात्रं दद्यात्। सर्वप्रायश्चित्तञ्च।

२३. आपस्तम्बानां :— बहिः परिध्याहुतिस्कन्दनेऽध्वर्युराग्नीध्रं ब्रूयात् :— "एनां संकृष्य जुहुधि" इति। आग्नीध्रोऽञ्जलिना तामादाय स्वाहाकारेण जुहुयात्। तस्मै पूर्णपात्रं यजमानो दद्यात्।

२४. अथाऽऽहुतिद्रव्यं निर्वापादूर्ध्वमुत्पवनात्प्राग्यदि स्कन्देत, तदा[1] वरमध्वर्यवे दद्यात्। अध्वर्युस्तत्प्रतिगृह्य 'भूपतये स्वाहा ....' इत्यभिमर्शनं कुर्यात्।

22 (3-13) If the oblation spills out beyond the enclosure, the Āgnīdhra should collect the spilt-out oblation and offer it without reciting any formula. The sacrificer should give away to the Āgnīdhra a vessel filled with water as Dakṣiṇā and perform the expiation rite-in-general.

23. ĀPASTAMBA (9-16-1). If the oblation spills out outside the enclosure, the Adhvaryu should say to the Āgnīdhra; 'Take up the spilt-out oblation and offer it on the fire'. The Āgnīdhra should collect it with the palm of his hand and offer it to the fire. The sacrificer should give away to him a vessel (filled with water) as Dakṣiṇā.

24. (9-16-8) If the oblation-material spills out after it has been poured out and before it is purified, the sacrificer should give away a gift (cow) to the Adhvaryu. The Adhvaryu should (spread out the span of his palm towards east) with, 'Bhūpataye svāhā'; (towards south with,) 'Bhuvanapataye svāhā; (towards west with) 'Bhūtānāṁ pataye svāhā';

1 B. तदा यत्किञ्चित्पशुजातीयं तन्मूल्यं वाध्वर्यवे।

२५. उत्पवने कृते यदि स्कन्देत्, तदा चित्रं वसु दद्यात्, ततोऽभिमर्शनं सर्वप्रायश्चित्तञ्च ।

२६. अथ परिधानोत्तरं प्रयाजेभ्यः प्राक्परिधिदेशादङ्गारः पतेत्, तदा तमङ्गारं स्रुवदण्डेन निदध्यात् "मा तमो मा यज्ञस्तमन्मा यजमानस्तमत् । नमस्ते अस्त्वायते नमो रुद्र परायते नमो यत्र निषीदसि[1] ॥" "अध्वर्युं मा हिंसीः यजमानं मा हिंसीः" इति यदि पुरस्तात् । "ब्रह्माणं मा हिंसीर्यजमानं मा हिंसीः" इति यदि दक्षिणतः । "होतारं मा हिंसीः पत्नीं मा हिंसीर्यजमानं मा हिंसीः" इति यदि

(towards north with,) Bhūtyai svāhā' and (in space with,) 'Bhūrbhūvas suvaḥ svāhā.'

25. If the oblation-material spills out after it has been purified, the sacrificer should give away a bright coloured object to the Advaryu. There after, one should perform the touching (with, "Bhūpataye svāhā" procedure) and then the expiation rite-in general.

26. If after laying the enclosure and before the Prayāja offerings the ember falls out outside the enclosure, one should push it back by means of the rear end of the Sruva with the verse, "Do thou not be exhausted ; let the sacrifice not be exhausted ; O Rudra, obeisance to thee, coming ; obeisance to thee, going away ; obeisance to thee where thou seatest thy self" and with the formula :– "Do thou not harm the Adhvaryu ; do thou not harm the sacrificer", if it has fallen towards the east ; with the formula, "Do thou not harm the Brahman ; do thou not harm the sacrificer", if it has fallen towards the south ; with the formula, "Do thou not harm the Hotṛ, do thou not harm the sacrificer's wife, do thou not harm

1 तै. ब्रा. 3.7.2.7.

पश्चात् । "आग्नीध्रं मा हिंसीः पशून्मा हिंसीर्यजमानं मा हिंसीः" इति यद्युत्तरतः – इति यथादिशमभिमन्त्र्याथैनमनुप्रहरेत् :– "आहं यज्ञं दधे निर्ऋतेरुपस्थात्तं देवेभ्यः परिददामि[1]" इति । अथ प्रहृतमङ्गारं ब्रह्माऽभिजुहुयात् :– "सहस्रशृंगो वृषभो जातवेदाः स्तोमपृष्ठो घृतवान्सुप्रतीकः । मा नो हासीन्मेथितो नेत्त्वा जहाम गोपोषं नो वीरपोषं च यच्छ[2] ॥" इति । ततः सर्वप्रायश्चित्तम् ।

२७. आपस्तम्बानां :– "मा तमो ...." इति स्रुवदण्डेन निपीडनम् । "आहं यज्ञं ...." इति तमग्नौ प्रक्षिप्य 'सहस्रशृंगो ....' इति होमः । 'अध्वर्यु मा हिंसीः....'

the sacrificer, if it has fallen towards the west; with the formula," Do thou not harm the Āgnīdhra, do thou not harm the cattle, do thou not harm the sacrificer," if it has fallen towards north, and he should take up the fallen ember and throw it up into the fire with the verse, " I will protect the sacrifice from the Nirṛti yonder and offer to the gods " and offer a spoonful of clarified butter with the verse, "Jātavedas, the thousand-horned bull having the Stomas as the back, rich in clarified butter, beautiful; met together, may he not abandon thee; do thou give us abundance in cows and abundance in heroes". Then one should perform the expiation rite-in-general.

27. APASTAMBA [9-2-9]. (If before the Prayāja offerings the embers fall out beyond the enclosure,) one should lift up by means of the rear end of the Sruva with the verse, " Do thou not be ...." throw the burning embers into the fire with the verse, " I will protect the sacrifice ..." and offer a oblation of clarified butter with the verse, "Jātavedas, the

1 मै. सं. 3.1.27. 2 अ. वे. 13.1.12.

इति च समानम्[1] ।

२८. अथ दर्शपूर्णमासातिपत्तौ[2], अन्यस्याग्निषु यागकृतौ, अस्याग्निष्वन्येन यागकृतौ वा, हविर्निर्वापोत्तरमन्तराश्वादिगमने वा पथिकृतीष्टिः । गौणकालातिक्रमे पथिकृतीष्टिमात्रम् , न यागावृत्तिः ।

२९. आपस्तम्बानां :— दर्शपूर्णमासावतीयात् ; तदा पथिकृतीं[3] कृत्वाऽतिपन्नयागं कुर्यात् । उभे वा समानतन्त्रे । पथिकृन्मुखेनातिपन्नयागं कुर्यादिति केचित् ।

thousand horned bull ....". Then 'Do thou not harm the Adhvaryu ... ' procedure also same.

28. ASVALAYANA [3-10]. If one skips a new-moon-day sacrifice or a full-moon-day sacrifice, or one offers oblations on the other's sacred fires or another person offers oblations on one's sacred fires, or after the apportioning of the oblation-material a dog or the like passes between the Gārhapatya and the Āhavanīya fires, one should perform (as expiation) an eight potsherds-puroḍāṣa-iṣṭi to Pathikṛt Agni, (and perform the normal sacrifice again). If the time of the subsidiary rites is elapsed, one should perform only the Pathikṛt-iṣṭi and not repeat the normal sacrifice.

29. APASTAMBA [9-4-25]. If the new-moon-day or the Full-moon-day sacrifice skipped, one should perform an eight potsherds-puroḍāṣa-iṣṭi to Pathikṛt Agni, then perform the elapsed sacrifice. Or both may be performed as one ceremony (There is no necessity to perform their subsidiaries differently ; one's subsidiaries serve the other also). According to some teachers, one should perform the Pathikṛt-iṣṭi first and then

1 B. चान्यत्समानम् । 2 B. सौ दाम्यापरासमतिक्रान्तौ ।
3 B पथिकृतीं वैश्वानरीञ्च ।

३०. अन्यस्याग्निषु यागकरणे, अस्याग्निष्वन्येन वा यागकरणे, आग्नावैष्णवेष्टिं[1] कृत्वा पुनर्दर्शपूर्णमासकरणम् ।

३१. अन्तराग्नीनां गमने पथिकृतीष्टिः ।

३२. [2]उपधानात्प्राग्यदि कपालं भिद्येत, तदा "गायत्र्या त्वा शताक्षरया सन्दधामि[3]" इति मन्त्रेण[4] सन्धाय "अभिन्नो घर्मो जीरदानुर्यत आर्त्तस्तदगन्पुनः । इध्मो वेदिः परिधयश्च सर्वे यज्ञस्यायुरनुसञ्चरन्तु[5] ॥ त्रयस्त्रिंशत्....[6]" इति मन्त्राभ्यां प्रक्षिपेत्, सर्वप्रायश्चित्तञ्च ।

the elapsed sacrifice.

30. If one offers oblations on the sacred fires (set up by) another, or if another person offers oblations on the sacred fires (set up by) one, one should offer an eleven-potsherds-puroḍāṣa-iṣṭi to Agni and Viṣṇu and perform the normal New-moon-day or Full-moon-day sacrifice.

31. [9-10 15] If anybody passes between the sacred fires (after the dividing out of the oblation-material), one should perform an eight potsherds-puroḍāṣa-iṣṭi to Pathikṛt Agni.

32. ASVALĀYANA [3-14] If a potsherd is broken before being formally laid down, one should set together the broken pieces with the formula, "Join thee with the hundred syllabled Gāyatrī ..." and throw it into water with the verse, "The calldrom is unbroken; sprinkling abundantly, it has returned to that place whence it came. The kindling wood, the altar, and all the enclosing sticks attend the life of the sacrifice". and "The thirtythree threads ...." and perform the expiation rite-in general.

1 B. वेष्टिं स्वाग्निषु ।
2 B. अथ कपालभेदनम् ।
3 मै. सं. 1.4.13.
4 B. सन्धानकरैर्द्रव्यैस्सन्धाय ।
5 तै. सं. 1.5 10.4.
6 cf. p. 46

३३. एवं श्वादिभिरवलीढानि, अशुचिद्रव्यस्पृष्टानि वा "अभिन्नो घर्मो ...." "त्रयस्त्रिंशत्...." इति मन्त्राभ्यां जले प्रक्षिपेत्, सर्वप्रायश्चित्तञ्च। एवमन्यानि मृण्मयानि[1] भिन्नानि नष्टानि वा "भूमिर्भूमिमगान्माता मातरमप्यगात्। भूयास्स्म पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यताम्[2] ॥" इति जले प्रक्षिप्य सर्वप्रायश्चित्तञ्चेति प्राक्शाखिनाम्।

३४. आपस्तम्बानां :– उपधानात्प्राग्यदि कपालं भिद्येत, तदा 'गायत्र्या त्वा शताक्षरया संदधामि[3]"। इति सन्धाय, गार्हपत्योपरि धारयित्वा, तस्योपरि "मनो ज्योतिः[4] ...." इत्यनेन हुत्वा, ब्रह्मणा "भूमिर्भूमिमगात्....[2]। इत्यभि-

33. If the sacrificial utensils are licked by a dog, etc. or gets contact with impure things, one should throw them into water with the verses, "The cauldron is unbroken..." and "The thirtythree threads..." and perform the expiation rite-in-general. So also if any other sacrificial earthen utensils are either broken or defiled, one should throw them away into water with the verse, "The earth has gone to earth, the mother has gone to mother. May we be possessed of sons and cattle. Let him, who hates us, be broken."

34. APASTAMBA [9-13] If a potsherd is broken before being laid down, one should set it together with the verse, "I join thee with the hundred syllabled Gāyatrī", then hold it on the Gārhapatya fire and offer clarified butter upon it with the verse, "May mind rejoice in the light...." After Brahmā recites over it the verse, "The earth has gone to earth ...",

1 B. मृण्मयान्यशुचिस्पृष्टानि।
2 श. ब्रा. 1.6.20.
3 *cf.* p. 67
4 *cf.* p. 46

मन्त्रणें कृते "अभिन्नो घर्मः....[1]" इत्यप्सु प्रक्षिपेत् । ततोऽन्यत्कपालमानीय संस्कृत्य "त्रयस्त्रिंशत्तान्तवः....[2]" इत्यनेन प्राक्प्रयुक्ते क्षिपेत् ।

३५. उपधानोत्तरं भेदने सन्धानाप्सुप्रक्षेपान्तं कृत्वाऽन्यदानीय, तस्य स्थाने "त्रयस्त्रिंशत्तन्तवः....[2]" इत्युपदध्यात् । एवमन्यन्मृण्मयभेदने "भूमिर्भूमिमगात्...[3]" इत्येतया ब्रह्माभिमन्त्रयते [येत्] । तथैवाध्वर्युर्जले न्यस्य सर्वप्रायश्चित्तं [कुर्यात्] ।

३६. उपधानादूर्ध्वं पुरोडाशाधिश्रपणात्पूर्वं कपालं यदि भिद्येत, तदाऽऽश्विनं द्विकपालं कुर्यात् । पूर्णाहुतिर्वा जुहुयादिति ब्राह्मणम् । अनुद्वासिते नष्टे सूत्रकारमते वैश्वा-

One should throw it away into water with the verse, "The caldron is unbroken ...". There after a new potsherd should be brought, the all faculty rites should be performed and laid down with the verse, "The thirtythree threads ...".

35. If a potsherd is broken after being formally laid down, one should perform the rite mentioned above and lay-down a new potsherd in its place with the verse, "The thirty-three threads ...". So also if any other earthen sacrificial utensil is broken, the Brahmā should touch it with the verse, "The earth has gone to earth ..." and the Adhvaryu should throw it away into water and perform the expiation rite-in-general.

36. [3-14] If a potsherd is broken after laying down and before keeping the Puroḍāśa on it, one should offer two potsherds-Puroḍāśa to Aśvins or one may offer optionally a Pūrṇāhuti to the divinity of the sacrifice, according to the

1 *cf.* p. 67 2 *cf.* p. 46 3 *cf.* p. 68

नरेष्टिः। प्रयोगमध्ये पूर्णाहुतिर्वा। प्रयोगसमाप्तौ सर्व-प्रायश्चित्तम्।

३७. आपस्तम्बानां :- आश्विनं द्विकपालम्, द्यावापृथिव्यमेककपालमिति। भार्गवो होता। एकहायनी दक्षिणा। इष्टयशक्तौ 'मही द्यौः पृथिवी च न....[1]' इति स्रुवेणाऽऽहुतिं हुत्वाऽन्यत्कपालमुपदध्यात्। पुरोडाशोद्वासा-नन्तरं भेदने नाशे वा सर्वप्रायश्चित्तम्।

३८. अथ पुरोडाशस्य पातने भेदने च " किमुत्पतसि

Brāhmaṇa (texts). If a potsherd is broken before taking down (Puroḍāṣa) from the potsherd, one should offer an iṣṭi to Vaiśvānara Agni or one may optionally offer a Pūrṇāhuti to the divinity of the sacrifice, in the middle of the course and perform the expiation rite-in-general at the end of the sacrifice, according to Sūtrakāra (Āśvalāyana?).

37. ĀPASTAMBA [9-13-13] (If a potsherd is lost after the Puroḍāṣa has been put on it) one should offer a two potsherds-Puroḍāṣa-iṣṭi to Āśvins and an one potsherd-Puroḍāṣa-iṣṭi to Dyāvā-Pṛthivī. The Hotṛ should belong to the Bhṛgu Gotra. and an one year old cow to be given as Dakṣiṇā. If one is unable to perform the Āśvins and the Dyāvā-Pṛthivī iṣṭis, one may offer an oblation of a spoonful of clarified butter with the verse, "May the great heaven ..." and another potsherd is laid down. If a potsherd is broken or lost after the Puroḍāṣa has been removed, one should perform the expiation rite-in-general.

38. ĀŚVALĀYANA [3-14] If the Puroḍāṣa oblation falls down or cracks, one should put down it upon the sacrificial grass within the altar with the verse, "Why dost thou

1 *cf.* p. 34

किमुत्प्रेष्ठाश्शान्तश्शान्तैरिहागहि । अघोरो यज्ञियो भूत्वा सीद सादनं स्वमासीद सादनं स्वम् "[1] ॥ इति बर्हिषि निधाय "मा हिंसीर्देवप्रेषित आज्येन तेजसाऽऽज्यस्य मा नः किञ्च न रीरिषः । योगक्षेमस्य शान्त्या अस्मिन्नासीद बर्हिषि "[1]। इत्यामन्त्र्य[2] सर्वप्रायश्चित्तं कुर्यात् ।

३९. आपस्तम्बानां :– पुरोडाशस्य पातने, बर्हिषि सादयित्वा, "किमुत्पतसि.... मा हिंसीर्देवप्रेषितः...." इत्यभिघार्याभिमन्त्रयेत ।[3]

४०. अथ व्रत्येऽहनि शोकादिनाऽश्रुकरणे व्रतभृदिष्टिः।

leap up ? Why didst thou rise up ? Pacified, do thou come here for the sake of peace. Do thou become kind and worthy of sacrifice, and sit in thine own place", and touch it with the verse, "Sent by the gods, do thou not harm us. Do thou be anointed with the lustrous clarified butter. Do thou not injure anything of ours. Do thou sit on this sacrificial grass for the attainment of welfare", and perform the expiation rite-in-general.

39. ĀPASTAMBA [9-16-11] If the Puroḍāṣa falls down (cracks or breaks into pieces, or is displaced), one should put it down upon the sacrificial grass within the altar, pour out clarified butter over it with the two verses, "Why dost thou leap ...." and "Sent by the gods ...." and then touch it with the same two verses.

40. ĀŚVALĀYANA [3-12] If the sacrificer, on the day of taking vow, sheds tears of sorrow, he should offer an iṣṭi to Vratabhṛt Agni or if he is unable to perform the iṣṭi, he may optionally offer a Pūrṇāhuti to the divinity (of the iṣṭi). If the

1 आ श्रौ. सू. 3.14.13. 2 B. इत्यभिमन्त्र्य ।

3 B. इत्यभिघार्य स्वायतने निधाय सर्वप्रायश्चित्तं कुर्यात् ।

अशक्तौ पूर्णाहुतिर्वा । व्रत्येऽहनि नियमातिक्रमणे[1] निषिद्ध-भक्षणे स्त्रीसङ्गमे च व्रतपतीष्टिः । "त्वमग्ने व्रतपा....[2]" "यद्वो वयं....[2]" इति च पुरोनुवाक्यायाज्ये ।

४१. अमावास्याप्रयोगे आरब्धे सति यदि पुरस्ता-च्चन्द्रमाऽभ्युदियात् तदा एतामिष्टिं कुर्यात् । अग्निर्दाता, इन्द्रः प्रदाता, विष्णुश्शिपिविष्टः इति देवताः । "अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् । शिशीहि नस्सूनुमतः ॥[3]" स यन्ता विप्र एषां स यज्ञानामथाहिषः । अग्निं तं वो-दुवस्यत दाता यो वनिता मघम् ॥[4]" "दीर्घस्ते अस्त्वङ्कुषो येना वसु प्रयच्छसि । यजमानाय सुन्वते ।[5]" "भद्रा ते

sacrificer, having taken up the vow, voilates the regulations or eats prohibited food (meat, etc.) or approaches a woman (for sexual pleasure), he should offer an eight-potsherds-Puroḍāśa-iṣṭi to Vratapati Agni. In this connection the Puronuvākyā and Yājyā for the principal offering should be respectively, "O god Agni ! thou are the guardian..." & " In our ignorance ...".

41. ĀŚVALĀYANA [3-13] After the commencement of the New-moon-day sacrifice, if the moon is seen rising, one should offer oblations to Dātṛ Agni, Pradātṛ Indra and Śipiviṣṭa Viṣṇu. The Puronuvākyās and Yājyās are respectively : " Agni, give wealth to the worshipper, abundance in valiant men ; further us we may be rich in sons". "He the pious is the guide of these men, and he indeed (is the guide) of sacrifices. Praise ye this Agni who is the giver, the winner of wealth. Long be thy good where with thou bestowest wealth upon the sacrificer offering libations". Long by the grasping-hook where with

1 B. क्रमणेऽनृतवचने ।
2 *cf.* p. 10
3 ऋ.वे 3.24.5. 4 ऋ.वे. 3.3.3. 5 ऋ.वे 8.17.10.

हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र । का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ [1]॥"
"वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम् । वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिस्सदा नः[2]॥"
"प्र तत्ते अद्य शिपिविष्ट नामार्यश्शंसामि वयुनानि विद्वान् । तं त्वा गृणामि तवसमतव्यान्क्षयन्तमस्य रजसः पराके [3] ॥"
इति पुरोनुवाक्यायाज्याः ।

४२. आपस्तम्बानां – चतुर्दशीं पञ्चदशीमिति ज्ञात्वाऽमावास्यार्थेऽग्नीनन्वाधाय श्वोभूते निरुप्ते हविषाऽकाले प्रवृत्तिरिति ज्ञाते, अकाले निरुप्तहविस्तण्डुलीकृत्य स त्रेधा तण्डुलान्विभजेत् । ये मध्यमास्तानग्नये दात्रे पुरोडाशमष्टा-

thou givest ample wealth to him, who sheds the juice and worships thee". "The auspicious hands, Indra are the doers of good deeds ; thy two hands, Indra are the extenders of wealth to him, who praises thee what, Indra why is this delay ? Why dost thou not exhilarate us ? Why art thou not delighted to make us gifts ?" " I offer, Viṣṇu, the oblation placed before thee with the exclamation Vaṣaṭ be pleased, Śipiviṣṭa, with my offering, may my laudatory hymns magnify thee ; and do you [gods] ever cherish us with blessings". " Resplendent Viṣṇu ! I the master of the offering, knowing the objects that are to be known, glorify today the name ; I, who am feeble, praise thee who art powerful, dwelling in a remote region of this world."

42. ĀPASTAMBA [9-4-6] If the sacrificer mistakes the 14th day (of dark fortnight) to be the 15th day and makes preparations for the New moon day sacrifice but finds in the early morning, the moon has risen and comes to know that

1 ऋ.वे. 4.21.9 2 ऋ वे. 7.99.7. 3 ऋ.वे. 7.100.5.

कपालं निर्वपेत् । ये स्थविष्ठास्तानिन्द्राय प्रदात्रे दध्नि[1] चरुम् । ये कनिष्ठास्तान्विष्णवे शिपिविष्टाय श्रुते[2] चरुम् । दर्शवदनुष्ठाय पुनरग्न्याधानादि दर्शक्रियां कुर्यात् ।

४३. दातृप्रभृतिभ्यो निर्वाप इत्यालेखनः । निरुप्तेऽभ्युदिते प्राकृतीभ्यश्शेषं तण्डुलभूतेष्वपनयेत् । अनिरुप्ते हविषि चन्द्रोदये, व्रतचर्यायाश्चाकरणसामर्थ्ये स श्रेधा तण्डुलानिति पूर्ववत् । वत्सापाकरणमनशनञ्च । वत्सान्मातृभि-

he has begun at a wrong time, then the paddy apportioned at that time should be made into rice and divided into three parts. With the rice grains which are of middle size, an eight-potsherds-Puroḍāṣa is to be prepared for Dātṛ Agni. The cooked rice of the big size grains mixed with curds should be prepared for Pradātṛ Indra. The rice grains, which are of the smallest size should be cooked in boiled milk for Śipiviṣṭa Viṣṇu. Remaining rites are same. After performing the (Abhyudaya) iṣṭi, he should perform again the normal sacrifice from the beginning.

43. According to Ālekhana, if the moon rises before the oblation material has been apportioned out, one should divide the paddy for (the secondary divinities) Dātṛ Agni, and others. If the moon has risen after the oblation material has been divided partially, one should divide the remaining to the normal divinities. After the paddy has been thrashed out, one should drop the normal divinity names. If the moon has risen before the dividing out of the oblation material and if one is unable to continue the vow, one should divide the thrashed rice-grains into three parts as earlier One should separate calves (from their mothers in connection with the next day's

1 B, सायं दोहृदध्नि । 2 B. प्रातर्दोहे पयसि ।

स्संसृज्य पुनरपाकृष्य पूर्वेद्युः दुग्धं हविरातञ्चनार्थं निदध्यात् । एवं सान्नाय्ययाजिनः निरूपितम् । असान्नाय्ययाजिनस्तु दधिपयसोरभावे जले चरोश्श्रपणम्, शेषं पूर्ववत् ।

४४. देवताविपर्यासे, आवाहनादिषु व्युत्क्रमे निर्वापादिषु व्युत्क्रमे, अवदानविपर्यासे, याज्याविपर्यासे,[1] यागे वाऽन्यदीयानामन्यस्मै यागकरणे "यद्वो देवा....[2]" । "ततं म अपस्तदु तायते पुनः स्वादिष्टा धीतिरुचथाय शस्यते । अयं समुद्र उत विश्वभेषजः स्वाहाकृतस्य समु तृप्णुतर्भव-

sacrifice) and observe fast. The calves should again unite with their mothers and again be separated. A portion of the milk should be preserved and curdled on the previous day for the curdling of the new oblations. This expiation rite should be followed by the sacrificer who is performing the New moon day and the Full moon day sacrifices after the Soma sacrifice. He, who has not performed the Soma sacrifice, should cook the rice grains in water, because he is not entitled to cook in milk or curd.

44. ĀŚVALĀYANA [3-13] If there occurs any inversion in respect of divinities, or in respect of invocations, or in respect of cutting of the portions of oolations, or in respect of the Puronuvākyā and Yājyā, or in respect of offering (of what should not be offered) or non offering (of what should be offered), one should offer two oblations of clarified butter with the Sruva on the Āhavanīya fire with the verse, "O Maruts! the excess involving the voilation of gods ..." and " My deed is performed, it is being continued further. The favourable prayer is being recited for praise. This is an ocean having all remedies. O Ṛbhūs, do you be gratified with the oblation offered to the

1 B. याज्यास्वाज्यविपर्यासे । 2 *cf.* p. 22

स्स्वाहा[1] ।" इति स्रुवेणाऽऽहवनीये जुहुयात्, ततो यजमानः यन्मुख्यं धानं तद्ब्रह्मणे दद्यात् ।

४५. आपस्तम्बानान्तु :– एतेषु निमित्तेषु "त्वन्नो अग्ने वरुणस्य विद्वान्देवस्य हेडोव यासिसीष्ठाः । यजिष्ठो वह्नितमश्शोशुचानो विश्वा द्वेषांसि प्रमुमुग्ध्यस्मत्[2] ॥" "स त्वन्नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ । अव यक्ष्व नो वरुणं रराणो वीहि मृडीकं सुहवो न एधि[3] ॥" इति जुहुयात्, पुष्कलदानञ्च ।

४६. अथ यदि प्रकृतां देवतां विस्मरति, तदा यत्रैव स्मरति तत्रैवोत्थाय तामावाहयेत्[4] । 'भूः' इति ब्रह्मा

accompaniment of the svāhā utterence." The sacrificer should give away to the Brahmā, some distinctive object as Dakṣiṇā.

45. ĀPASTAMBA [9-16-9] If there occurs similar defect (any intervention or inversion in respect of any thing), one should offer the oblations (of two spoonfuls of clarified butter) with the verses, "O Agni, do thou, this wise pacify the anger of god Varuṇa. The best of sacrifices, the best messenger of gods' the brilliant, do thou remove all evil spirits from us" and "O Agni! do thou, be nearest to us, closest to help, at the dawning of the dawn; bestowing wealth on us, do thou appease Varuṇa through sacrifice for us, do thou mercy and be ready to hear our call." and give away abundant Dakṣiṇā.

46. ĀŚVALĀYANA [3-13] If one has forgotten to invoke the relevant divinity, then as soon as one is reminded of the relevant divinity, one should stand up and invoke that divinity. The Brahman should offer an oblation of cla-

1 ऋ.वे. 1.110.1. 2 ऋ.वे. 4.1.4. 3 ऋ.वे. 4.1.5.
4 B.ताम्मन्द्रस्वरेणावाहयेत् ।

गार्हपत्ये जुहुयात् । मनसैवाऽऽवाहयेदिति केचित् । यद्य-स्थानिनीमावाहयेत्, तामप्याज्येन 'यद्वो देवा....[1]' इति यजेत [2] ।

४७. आपस्तम्बानां :— भागिनीदेवताविस्मृतौ यत्रैव स्मरति, तत्रैवोत्थाय "यद्वो देवा ....[1]" इति जुहुयात् । अभागिन्या आवाहने, आवाहनक्रमानुरोधेन 'यद्वो देवा....[1]' इति जुहुयात् ।

४८. यदि प्रणीता आपः भूमौ निश्शेषं पतेयुः, शेषं वा गच्छेत्, तदा[3]:— "आपो हि ष्ठा मयो भुवस्तान ऊर्जे दधातन । महे रणाय चक्षसे ॥ यो वश्शिवतमो रसः तस्य

rified butter on the Gārhapatya fire with 'Bhūḥ'. According to some teachers, onen should invoke it mentally. If one has invoked a different (irrelevant) divinity, one should offer to it an oblation of clarified butter with the verse, "What O gods ! I have neglected ...".

47. APASTAMBA [9-15-22] If one has forgotten to invoke the relevant divinity, then as soon as one is reminded of that divinity, one should stand up, invoke it and offer an oblation with the verse, "What O gods, I have neglected...". If one has invoked a different divinity, one should offer to it an oblation of clarified butter with the verse, "What O gods ! I have neglected...", according to the order in which the divinities are originally invoked.

48. If the water in Praṇītā cup dribbles out entirely or partially, one should fill up the cup with water with the three verses, "You, waters, are healing ; further us to strength to

1 *cf.* p. 22 2 B. सर्वप्रायश्चित्तञ्च ।

3 B. तदा संपातपूर्वम् ।

भाजयतेह नः । उशतीरिव मातरः ॥ तस्मादरङ्गमामवो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः[1] ॥" इति तिसृभिर्गृहीत्वा "ततं मे आपः[2]...." इति जुहुयात्[3] ।

४९. हविः[4]प्रोक्षणे यद्याऽऽपोऽग्निमभिप्रोक्षेत्, तदा "पुनस्त्वादित्या रुद्रा वसवस्समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः । घृतेन त्वं तनुवो वर्धयस्व सत्यास्सन्तु यजमानस्य कामास्स्वाहा[5] ॥" इत्युदकोपहतमग्निमुपसमिध्य, आहवनीये सर्वप्रायश्चित्तं जुहुयात् । एवं परिषेचनादावपि द्रष्टव्यः ।

५०. अथ दर्शपूर्णमासयोर्व्रत्ये[6] दिने यदि पत्नी रज-

see great joy " "The most auspicious flavour that is yours, according to us here like eager mothers" and "To him may we come with satisfaction to whose dwelling you quicken us, O waters, and propogate us", and offer an oblation of clarified butter with the verse, "My deed is performed... ".

49. If, while sprinkling the oblation-material with water, some water falls on the sacred fires, one should make the sacred fires flare up with the verse, "May the Ādityas, the Rudrās, the Vasus, flare up the fire again, the Brāhmaṇas again with offerings, O bringer of wealth ; with clarified butter do thou increase your bodies ; may the wishes of the sacrificer become true" and perform the expiation rite-in-general. One should perform the expiation rite, if water falls on the sacred fires while doing Pariṣecana and other similar rites.

50. APASTAMBA [9-5-1] If the sacrificer's wife en-

1 तै. सं. 4.5.1.21.

2 *cf.* p. 75

3 B. शेषेनैव कृत्वा सर्वप्रायश्चित्तम् ।

4 B. दर्शपूर्णमासादौ हविः ।

5 तै.सं. 4.2.3.4.

6 B. अन्वाधानकृते दिने ।

स्वला, तदा तामपरुध्य यागं कुर्यात् । तत्र योक्त्रं वेदेः पश्चादुदगग्रं स्थापयेत् । ततो ऋतुगमने :— "अमूहमस्मि सा त्वं द्यौरहं पृथिवी त्वं सामाहमृक् त्वम् । तावेहि सम्भवावहै रेतो दधावहै पुंसे पुत्राय वेत्तवै रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय[1]" इत्युपह्वयेत । "विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु । आसिंचतु प्रजापतिर्धाता गर्भं दधातु ते ॥ गर्भं धेहि सिनीवालि । गर्भं धेहि सरस्वति । गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजा ॥ हिरण्ययी अरणी यं निर्मन्थतां अश्विना । तं ते गर्भं हवामहे दशमे मासि सूतवे ॥" इत्यभिमन्त्र्य तामुपेयात् ।

५१. अथ दर्शपूर्णमासादिषु पवित्रकरणादूर्ध्वं पवित्रं

ters the period of menses on the day on which the vow commences, one should perform the sacrifice barring her and place the Darbha-rope to the west of the altar with its tip pointing towards the north. (On the fourth day of the period of menses, after she has taken the bath) one should invite her with the verse, "I am this, thou art that ; I am the heaven, thou art the earth ; I am the Sāman, thou art the Ṛk, come let us be united, place the semen virile for obtaining a male child for the abundance of wealth, possessing good progeny and manliness" and touch her with the verses, "May Viṣṇu construct the womb, may Tvaṣṭā fabricate the members, may Prajāpati sprinkle (the seed), may Dhātā cherish your embryo- sustain the embryo, Sinivāli, sustain the embryo, Sarasvati, may the divine Aśvins, garlanded with lotuses, sustain your embryo".

51. If the Pavitra* is lost one should offer an iṣṭi to Pavi-

* Two Kuśa leaves for sprinkling and purifying ghee.

1 तै. ब्रा. 3.7.1.9.

नश्येत्, तदाऽग्नये पवित्रवते इष्टिः। पूर्णाहुतिर्वा[1]।

५२. दर्शपूर्णमासयोर्यदि[2] ग्रहणं सूर्यस्य स्यात्तदा, "उदुत्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम्[3] ॥ चित्रं देवानां....[4] ॥" इति द्वाभ्यां जुहुयात्, यदि चन्द्रस्य ग्रहणं स्यात्तदा "नवो नवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम्। भागं देवेभ्यो वि दधात्यायन्प्र चन्द्रमास्तिरते दीर्घमायुः[5] ॥ यमादित्या अंशुमाप्याययन्ति यमाक्षितमक्षितयः पिबन्ति। तेन सो राजा वरुणो बृहस्पतिराप्यायन्तु भुवनस्य गोपाः[6] ॥" इति द्वाभ्यां जुहुयात्।

travat-Agni. If one, who is unable to perform the iṣṭi, he may optionally offer a Pūrṇāhuti (to the divinity of the iṣṭi.)

52. On the day of the New-moon-day or of the Full-moon-day sacrifices, if there occurs an eclipse of the Sun, one should offer (two oblations of clarified butter) with the two verses. "His rays bear up the Sun god, who knoweth all, for all to see" and "The bright face of the gods ....". If there occurs lunar eclipse, one should offer (two oblations) of clarified butter) with the verses, "New every day (the moon) is born, the manifester of days, he goes in front of the dawns. He distributes their portion to the gods as he goes ; the moon protracts long existence" and "As the Ādityas swell the juice, as the imperishable ones drink the imperishable, so may Indra, Varuṇa, Bṛhaspati, the guardians of the world, swell us."

1 B. सर्वप्रायश्चित्तम्। 2 B. योरन्वाधानानन्तरं प्रधानयागात्पूर्वम्।
3 ऋ. वे. 1.50.1. 4 *cf.* p. 21
5 ऋ. वे. 10.85.19. 6 तै.सं. 2.3.5.3.

५३. इष्टिमध्ये भये समुपस्थिते :– "यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये विद्विषो विमृधो जहि[1] ॥ स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी। वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयं करः[2]" । इति हुत्वा द्वाभ्यां कर्म समापयेत् ।

५४. दर्शपूर्णमासाऽऽग्रयण-पशु-सोमानामाधानानन्तरं स्वकालेऽनारम्भे पाथिकृती वैश्वानरी च पूर्वं कर्तव्ये। ततः विभ्रष्टेष्टिः कर्तव्या। अत्र दर्शपूर्णमासारम्भात्पूर्वं विकृत्यनुष्ठानार्थमपि सारस्वतहोममन्वारम्भणीयाञ्च कृत्वा चतुर्होतारं हुत्वा दर्शेन यजेत ।

53. If on the day of the sacrifice, there occurs some occasion for fear, one should offer (two oblations of clarified butter) with the two verses, " O Indra, make us fearless of that from which we fear. Do thou become capable of that for our protection. Do thou smite our enemies and foes " and " May the giver of welfare, the lord of subjects, the killer of Vṛtra, the controller of enemies, the mighty, the giver of welfare, the dispeller of of fear, Indra, go ahead of us " and conclude the normal sacrifice as usual.

54. After setting up of the sacred fires, if one does not begin, the New-moon-day or Full-moon-day sacrifice, or the offering-of-the first-grains, or the Soma sacrifice, one should offer an eight potsherds-Puroḍāśa-iṣṭi to Pathikṛt Agni and a twelve potsherds-Puroḍāśa-iṣṭi to Vaiśvānara Agni. Then the elapsed iṣṭi should be performed, In this connection, to perform modified sacrifices too, before the starting of the New-moon day sacrifice, one should follow the order. First

1 ऋ. वे. 8.61.13. 2 ऋ. वे. 10.152.2.

५५. यद्याऽऽग्रयणचातुर्मास्यादिषु कपालस्स्कन्देत्, तदा यथास्थानं कल्पयित्वा, 'अस्कान्द्यौः....[1]' 'अस्कानजनि...[1]' इत्याहवनीये जुहुयात्। द्यावापृथिवी देवता।

५६. अथ चातुर्मास्यादिष्वामिक्षायामेकदोहनाशे तं पुनरुत्पाद्य यागः। उभयदोहनाशे आज्येन यागः। वाजिनेऽऽप्याज्यमेव प्रतिनिधिः। सर्वप्रायश्चित्तञ्च। न सान्नाय्यप्रायश्चित्तम्।

५७. यदीष्टिमध्ये यजमानमरणं स्यात्, तदा सर्वेभ्यो हविर्भ्यो द्विर्द्विरवदाय तास्ता देवता उच्चार्य स्वाहाकारेण

having performed the Sārasvata iṣṭi, Anvārambhaṇīya iṣṭi, and Caturhotṛ formula, one should perform the New-moon-day sacrifice.

55. In the first-grains-offering or in the Cāturmāsya iṣṭi if a potsherd slips away, one should replace it and offer (two oblations of clarified butter) to Dyāvā-Pṛthvī divinities on the Āhavanīya with the verses, "The heaven has spilt ..." and "It is spilt out ...".

56. If the milk of anyone of the two milkings of the cāturmāsya-āmikṣa,* becomes unusable, one should again milk (another cow) and perform the iṣṭi with that only. If both the milks become unusable, one should substitute it with clarified butter. If Vājina ** becomes defiled, one should substitute it with clarified butter and perform the expiation rite-in-general not the expiation rite of Sānnāyya.

57. If the sacrificer dies during the course of an iṣṭi, one should take out portions twice from all the sacrificial oblation-

* A mixture of boiled and coagulated milk.

** The scum of curdled milk.

1 *cf.* p. 37

जुहुयात् । अनिरुप्ते हविषि प्रयोगत्याग एव । निर्वापोत्तरं हविषः पक्षे तूष्णीं हविः पक्वं कृत्वा पूर्ववत्स्वाहाकारेण हुत्वा प्रयोगशेषं परित्यजेत् ।

५८. एवमग्निहोत्र–दर्शपूर्णमास–पशु–चातुर्मास्य–होमादिषु स्वशाखास्वनुक्तप्रायश्चित्ते, स्वशाखोक्ताशक्तौ वा परशाखोक्तं प्रायश्चित्तं विधाय कर्म समापयेत् । अनुक्ते प्रायश्चित्ते सर्वप्रायश्चित्तम्, विष्णुस्मरणञ्चेति संक्षेपः ।

इति दर्शपूर्णमासप्रकरणम्

materials and offer the oblation simultaneously on uttering names of the respective deities with Svāhā. If the death takes place before dividing out of the oblation material, one should give up the performance. If the sacrificer dies, after dividing out of the oblation-material, one should cook the material without reciting any formula and offer it with Svāhā as mentioned above. The remaining rites should be given up.

58. If an expiation rite is not prescribed in the Sūtra texts of one recension or, if one is unable to perform the expiation rite prescribed by the Sūtra texts of one's recension, one should perform the expiation rite, which is prescribed in the different recension and conculde the sacrifice. If a special expiation-rite is not prescribed (in any recension), one should perform the expiation rite-in-general and meditate on Viṣṇu.

Thus ends the chapter on

The New-Moon-Day and Full-Moon-Day Sacrifices

एकाध्वर्यवप्रायश्चित्तप्रकरणम्

१. होतृभिन्नत्वे एतत्प्रायश्चित्तं कर्तव्यम् । तत्राऽऽदावध्वर्युर्वेद्युत्करयोर्मध्यतः प्रविश्य "इडा देवहूर्मनुर्यज्ञनीर्बृहस्पतिरुक्थामदानि शंसिषद्विश्वेदेवास्सूक्तवाचः पृथिवि मातर्मा मा हिंसीर्मधु मनिष्ये मधु जनिष्ये मधु वक्ष्यामि मधु वदिष्यामि मधुमतीं देवेभ्यो वाचमुद्यासं शुश्रूषेण्यां मनुष्येभ्यस्तम्मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु[1]" इति जपित्वा तूष्णीं कर्माणि क्रमेण कुर्यात् ।

EKĀDHVARYAVA EXPIATION CEREMONY

1. If the Hotṛ is changed during the sacrifice, one should perform the Ekādhvara—expiation—ceremony. First, the Adhvaryu should enter the sanctuary by the middle of the altar and Utkara, recite the verse, "May Iḍā, the invoker of the gods, may Manu, the leader of the sacrifice, may Bṛhaspati, may Viśvedevas, the reciters of the litanies, recite the litanies and acclamations. O mother earth! do not harm me. I shall think of honey; I shall produce honey; I shall proclaim honey; I shall speak honey; may I utter speech full of honey for the gods and acceptable to men. May the gods aid me such an one to radiance; may the Pitṛs rejoice in me", and perform all the rites in order without reciting any formula.

1 तै. सं. 3.3.2.1.

२. 'होतरेहि' इति होतारमाहूय तीर्थेन तं प्रवेशयति। 'अग्नये समिध्यमानायाऽनुब्रूहि[1]' इत्युक्त्वा 'नमः प्रवक्त्रे नम उपद्रष्ट्रे ....[2]' इत्यादिसामिधेनीः[3] पाठयन्, समिधा आधाय 'अग्ने महानसि ब्राह्मण भारत[4]' इति च प्रवरं होत्रा वाचयेत्।

३. तत उपविश्य 'मनोऽसि प्राजापत्यं मनसा मा भूतेनाऽविश[5]'' इति समिधाघारमभिमन्त्र्य, हुत्वा 'देवेद्धो मन्विद्ध[6]....' इति होत्रा वाचयेत्। उपविश्य "इदमह-

2. ĀSVALĀYANA [1-2] He should call the Hotṛ with the word 'O Hotṛ come here' and make him enter into the sanctuary passing between the rubbish-heap and the Praṇītā-waters (Tīrtha way), and make him recite the Sāmidhenī verses, 'obeisance to teacher, obeisance to perceiver ...', etc. with the formula, 'Recite for the kindling of the fire'. While offering fire-sticks to the fires, the Adhvaryu should make the Hotṛ pronounce the formula, "O Agni! thou art great, O Brāhmaṇa, O thou related to Bharata ....' and the Pravaras of the sacrificer.

3. ĀSVALĀYANA [1-3] Having touched the Sruvāghāra (being poured down) with the formula, "Thou art mind derived from Prajāpati; with the mind in true existence, do thou enter me," the Adhvaryu should offer it and make the Hotṛ recite the verses, "Kindled by the gods, kindled by

1 तै.सं. 6.3.7.1. 2 आ. श्रौ. सू 1.2.1. 3 प्र वो वाजा... (ऋ.वे. 3.27.1.) अग्न आयाहि वीतये... (तिस्रः. ऋ.वे. 6.16.10–12.) ईडेन्यः... (तिस्रः. ऋ वे 3.27.13–15) अग्निं दूतं... (ऋ. वे. 1.12.1.) समिध्यमानो अध्वरे... (ऋ. वे. 3 27.4.) समिद्धो अग्न.... (द्वे. ऋ. वे. 5.28.5–6.) इति समिधेभ्यो मन्त्राः।

4 तै. सं. 2.5.9.1.

5 तै. सं. 1.6.2.2.

6 तै. सं 2.5.9.1.

मग्निना देवेन देवतया त्रिवृता स्तोमेन रथन्तरेण साम्ना गायत्रेण च्छन्दसाऽग्निष्टोमेन यज्ञेन वषट्कारेण वज्रेण योऽस्मान्द्वेष्टि यञ्च वयं द्विष्मः तं हन्मि[1]" इति पठन् होतृवरणे 'देव सवितरेतं त्वा बृणुते....[2]' इत्यध्वर्युमनुसरेत्, 'असौ मानुषः....' इति कथने उत्थाय "उदायुषा स्वायुषा दोषधीनां रसेनोत्पर्जन्यस्य शामभिरुदस्थाममृताननु[3]" इत्युपतिष्ठेत। "जुष्टो वाचो भूयासं जुष्टो वाचस्पतये देवि वाक्। यद्वाचो मधुमत्तमं तस्मिन्माधाः सरस्वत्यै वाचे स्वाहा[4]"॥ सरस्वत्या इदम्। "इमं मे वाश्विना यज्ञस्य यद्वाचो यद्दु-

Manu...'. Then the Hotṛ should sit down (and remove towards the north some of the Darbha-blades of the altar, and place upon them the extended palm of his right hand) with the verse, "This I will destroy him, whom the sacrificer hates and who hates the sacrificer, with the Agni divinity, Trivṛt stoma, Rathantara Sāman, Gāyatrī metre, Agniṣṭoma sacrifice and thunderbolt of Vaṣaṭ exclamation', and follow the Adhvaryu for the selection of the Hotṛ with the formula "O god Savitṛ! they are choosing you ..." (When Adhvaryu begins pronouncing the Pravaras with 'God Agni is the divine Hotṛ; may he be my Hotṛ...'). As soon as the Adhvaryu utters the word "the human being", the Hotṛ should stand up and attend on the fire with the verse, "Up with long life, with fair life, with the sap of plants, with the force of Parjanya, up I have arisen along with the immortals." After (the Hotṛ selection), the Adhvaryu should offer the eight oblations, to Sarasvatī with, "May I be agreeable to speech; agreeable to the lord of speech; O divine speech, transfer me to what is sweet of speech,

1 आ. श्रौ. सू. 1.3.22.
2 तै. सं. 1.2.8 1.
3 आ. श्रौ. सू. 1.3.23.
4 तै. सं. 3.1.10.1.

रिष्टम् । तदश्विनौ भेषजेन सन्दधातां स्वाहा" ॥ अश्विभ्यामिदम्। "त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवं शूरमिन्द्रम्। ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः[1]" ॥ इन्द्रायेदम् । "यन्मे मनसश्छिद्रं यद्वाचो यच्च मे हृदः। देवास्तच्छमयन्तु सर्वं सोमो बृहस्पतिस्स्वाहा[2]" ॥ बृहस्पतये इदम् । "यद्विद्वांसो यदविद्वांसो एनांसि चकृमा वयम् । यूयं नस्तस्मान्मुञ्चत अग्निश्रद्धादेवी सन्दधातां स्वाहा"[3] ॥ अग्निश्रद्धादेवीभ्यामिदम् । "यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम । अग्निर्मा तस्मादेनसो गार्हपत्यः प्रमुञ्चतु दुरिता यानि चकृम करोतु मामनेनसं स्वाहा[4]" ॥ अग्नये गार्हपत्यायेदम् । "यदा ब्रह्मत्वे हौत्रे

to Sarasvatī Svāhā". to Aśvinī divinities with, "what I have committed mistakes in speech regarding the sacrifice, O Aśvins! make that correct with medicine, Svāhā" to Indra with, "The guardian Indra, The helper Indra, The hero ready to hear at every call, Indra, I invoke the strong one, invoked by many, Indra; may Indra in his bounty bestow on us prosperity, to Indra Svāhā". to Bṛhaspati with, 'what is the wrong of my mind, speech or heart, the gods will make that good, to Soma Bṛhaspati Svāhā'. to Agni Śraddhā divinities with, 'whatever wrong we willingly or in our ignorance have done. Do you deliver us therefrom, O Agni and Śraddhā devi! and make that good, Svāhā.' to the Gārhapatya Agni with, "whatever harm we have done to the mid-region, to the earth, and to the sky, to mother and to father; may Agni, the lord of the house, free me from that sin; may he make me blameless in respect

1 ऋ.वे. 6.47.11. 2 का. स. 34.19.

3 अ वे. 6.115.1. 4 तै. सं. 1.8.5.3.

आध्वर्यवे आग्नीध्रे [1] एक एव यज्ञे यत्करवाणि तन्मे देवा रक्षन्ताम् । प्राणान्मे मा हिंसीष्ठ स्वाहा [2]" ।। देवेभ्य इदम् । "अहं ब्रह्माऽहं होताऽहमध्वर्युराहमाग्नीध्रोऽहं यजमानः । एक एव यज्ञे यत्करवाणि तन्मे देवा रक्षन्तां प्राणान्मे मा हिंसीष्ठ स्वाहा [2] ।।" देवेभ्य इदम् ।

४. इत्यष्टौ हुत्वा "घृतवतीमध्वर्यो स्रुचमाच्यस्व[3]" इति स्रुचावाऽऽदायाऽऽहवनीयस्य पश्चादुपविश्य सर्वा देवता यजति । स्विष्टकृतं [4] प्राशित्रमवदायेडाञ्चावदाय क्रमेण मन्त्राञ्जपित्वा भक्षयेत् । तथैव चतुर्धाकरणमपि प्राश्या-

of all the evils that we have committed; to Gārhapatya Agni Svāhā." to all the gods with the two verses, "As I alone attending all the duties of the Brahmā, Hotṛ, Adhvaryu, Agnīdhra and the sacrificer in the sacrifice; O gods, You will protect my life and do not destroy me; Svāhā" and "I am Brahmā; I am Hotṛ; I am Adhvaryu; I am Āgnidhra and I am sacrificer. As I alone doing all the duties in the sacrifice, O gods! you will protect my life and do not destroy me, Svāhā"

4. Having offered the eight oblations, one should take clarified buttere into ladle with the formula, 'O Adhvaryu! do you take up the ladle containing clarified butter.' While sitting behind the Āhavanīya, one should offer oblations to all the divinities. Having divided into parts of the Sviṣṭakṛt, of the Prāśitra and Iḍā one should consume (the parts). Also having consumed the four divisions, again should take the clarified butter for the Anvāhārya and perform the Anuyāja offerings. In the case of the sacrificer himself performing, there is no

1 B. ध्रे याजमाने
2 आ. श्रौ सू. 11.4.3.
3 तै. सं. 2.5.9.6.
4 A. स्विष्टकृते ।

ऽन्वाहार्य्यं पृथग्गृहीत्वाऽनुयाजादि कुर्यात् । यजमाने कर्तरि नान्वाहार्य्यः । शेषं प्रकृतिवत्समापयेत् ।

इत्येकाध्वर्यवप्रायश्चित्तम्

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पशुबन्धप्रकरणम्

१. तत्रान्वारम्भणीयार्थं विहृतेष्वन्वाधानात्प्रागनुगमने सर्वप्रायश्चित्तं कृत्वा पुनर्विहरणम् । एवं षड्ढोत्रर्थेऽपि ।

Anvāhārya offering. The remaining should be concluded as usual.

Thus ends the chapter on

The Ekādhvaryava-Expiation-Ceremony

THE ANIMAL SACRIFICE

1. If the fires, which are spread out for the performance of the Anvārambhaṇiya-iṣṭi, get extinguished before the formal adding fuel to the sacred fires, one should perform the expiation rite-in-general and spread them. So also, if it happens in the six Hotṛ offering.

२. अन्वाधानोत्तरमनुगमने अन्वाहितप्रायश्चित्तमाकर्मसमाप्तेः । सर्वत्र योनित उत्पत्तिः ।

३. औत्तरवेदीप्रणयनोत्तरं प्रकृताहवनीयानुगमने वक्ष्यमाणमन्थने भस्मना प्रकृतारणी संस्पृश्य मन्थनेनाग्निमुत्पाद्य 'भूः' इत्युपस्थानाद्यन्वाहितप्रायश्चित्तम् ।

४. एवं पाकात्पूर्वं शामित्रानुगमने योनितस्तमुत्पाद्य सर्वप्रायश्चित्तमौत्तरवेदिके जुहुयात् ।

५. पाकादूर्ध्वं शामित्रनाशे नाग्न्युत्पत्तिः, उ[गु]दकाण्डहोमलोपः । अनाज्ञातमन्त्रजपः[1] । सर्वप्रायश्चित्तञ्च ।

2. If the fires get extinguished after the formal adding fuel to the sacred fires, one should perform the prescribed expiation rite of the formal adding fuel to the sacred fires, before the conclusion of the (Animal) sacrifice.

3. If the normal Āhavanīya fire gets extinguished, after carrying (the fires) on to the Uttara-Vedi place, one should touch the normal kindling woods with the ashes (of the Gārhapatya), churn out it and perform the expiation rite of the formal adding fuel to the sacred fires (namely), attending the fires with the "Bhūḥ", etc.

4. If the Śāmitra fire gets extinguished before the cooking (of the animal organs), one should procure the fire from the original source (i.e. Gārhapatya) and perform the expiation rite-in-general on the Uttara-Vedi fire.

5. If the Śāmitra fire gets extinguished after the cooking, one should neither procure the fire afresh nor perform the Gudakāṇḍa oblations. But, one should repeat the three verses, "whatever of the sacrifice... etc." and perform the expiation

1 *cf.* p. 29

लौकिकाग्नौ उ[गु]दकाण्डहोम इति केचित् ।

६. अन्वाधानोत्तरं पत्नी रजस्वला चेत्तामपरुध्यैव यागः । एवमारम्भोत्तरं यजमानर्त्विजां सूतकाद्य[दि]भवेति(पि) ज्ञेयम् ।

७. अथ पशुः पाक[सङ्कल्प]करणानन्तरं यजमानाध्वर्योः परावर्तः पूर्वं शब्दकरणे :– "यदस्य पारे रजसः शुक्रं ज्योतिरजायत । तन्नः पर्षदति द्विषोऽग्ने वैश्वानर स्वाहा[1] ॥ यस्माद्भीषा वेपिष्ठा ततो नो अभयं कृधि । प्रजाभ्यस्सर्वाभ्यो मृड नमो रुद्राय मीढुषे[2] ॥ इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षात्रं स्पृतं पञ्चदशस्स्तोमः[3] ॥" इत्यभि-

rite-in-general. According to some teachers, one should perform the Gudakāṇḍa oblations on oridinary fire.

6. If the sacrificer's wife enters menses after the formal adding fuel to the sacred fires, one should keep away her and continue with the normal sacrifice. If the sacrificer or the Ṛtviks become impure due to child-birth, etc., one should follow the above mentioned procedure.

7. ĀPASTAMBA [9-17-6] If after being formally dedicated and before the returning of the sacrificer and of the Adhvaryu, the animal bellows, one should touch it with the three verses "O Agni, Vaiśvānara ! the bright light, born beyond this firmament. May that convey us beyond our foes." "For fear of what thou tremblest, from that fear make us free ; harm not our cattle, homage to the liberal Rudra" and "Thou art the portion of Indra, the over lordship of Viṣṇu, the lordly power saved, the fifteen fold Stoma" and offer an oblation of

1 तै. सं. 4.2.5.2. 2 तै. ब्रा. 3.7.3.2. 3 तै. सं. 4.3.9.2.

मन्त्रणं कृत्वा "य इदमकस्तस्मै नमस्तस्मै स्वाहा[1]" इत्याहुतिं जुहुयात् ।

८. परावर्त्तनादूर्ध्वं शब्दकरणे 'यदस्य पारे....' इत्यभिमन्त्रणमेव ।

९. स्रुगादानादारभ्य यदि निषीयेत्, तदा पूर्ववद्धोमः । पशोरुच्छापनं मैत्रावरुणदण्डेन । "उच्छागोत्तिष्ठ प्रतितिष्ठ मा रिषः । मेमं यज्ञं यजमानञ्च रीरिषः । सुवर्गे लोके यजमानं धेहि शन्न एधि द्विपदे शं चतुष्पदे[2] ॥" इति । छागादन्यत्र 'उदस्रोत्तिष्ठ' इत्याद्यूहः ।

१०. उपाकरणादूर्ध्वं स्रुगादानात्पूर्वं निषण्णे तूष्णीमुत्थाप्य सर्वप्रायश्चित्तं [जुहुयात्] ।

clarified butter) with the formula, "I offer obeisance and Svāhā to that, who made this".

8. [9-17-6] If the animal bellows, after the returning of the sacrificer and of the Adhvaryu, one should touch the animal with the three verses, "The bright light..., etc".

9. [9-8-9] If the animal sits down after it has been touched with the ladle, (the touching and) offering of an oblation as above mentioned should be performed. One should rise up with the Maitrāvaruṇa staff with the verse, "O Goat! get up, be stable, do not fell down and do not destroy the sacrifice and the sacrificer. Establish the sacrificer in the heaven and protect our men and animals". If it is other than a goat, one should say "O bull! get up...". (a horse, with, 'O horse! get up....'; a ram with, 'O ram! get up....' and a cow, with, 'O cow! get up....').

1 तै. सं. 3.7.3.3. 2 तै. ब्रा. 3.7.8.2.

११. पशौ वेपमाने 'यदस्य ....[1]' इत्याहुतित्रयम्। 'वेपिष्ट' इति शेषः।

१२. पलायने 'पलायिष्ट' इति शेषः।

१३. सर्वथा पशौ गमने तद्रूपस्वमन्यमानीय यथायोग्यं संस्कृत्य यजेत।

इति पशुबन्धप्रकरणम्

—★—

10. If the animal sits down after the Upākaraṇa and before touching with the ladle, one should rise up without reciting any formula and perform the expiation rite-in-general.

11. [9-18-11] If the animal trembles, one should touch it with the three verses, "The bright light ...," etc. One should substitute the word "tremble" for "bellows".

12. [9-18-12] If (the animal) runs away, (one should touch it with the three verses, " The bright light, etc.....") , one should substitute the word 'run' for 'bellows'.

13. [9-18-13] If the animal is lost, one should get another similar one, perform all the faculty rites and offer it to the same divinity.

Thus ends the chapter on

The Animal Sacrifice

1 *cf.* p. 91

प्रवासोपस्थानप्रकरणम्

१. आहिताग्निस्स्वयमग्नीन्विहृत्य प्रज्वाल्य[1] गार्हपत्यस्योत्तरतस्तिष्ठेत् । 'अभयं वो अभयं मेऽस्तु[2]' इति सकृदेव सर्वानग्नीनुपतिष्ठेत् । "मा प्र गाम पथो वयं मा यज्ञादिन्द्रसोमिनः । मान्तः स्थुर्नो अरातयः[3]"॥ "उदस्माँ उत्तरान्नयाग्ने घृतेनाहुत । रायस्पोषेण सँसृज प्रजया च बहून्कृधि" ॥ इति जपन्ननवीक्षमाणो गच्छेत् । यावद्गृहच्छर्दिर्न दृश्यते, तावद्देशं गत्वा वाचं विसृजेत् । इष्टदेशमार्गं प्राप्य "सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीस्सं पिपृक्त । भगो

THE JOURNEY PRAYER

(To be recited by the sacrificer, when he goes out on a journey.)

1. ASVALAYANA [2-5] The sacrificer should deposit the sacred fires into their places, make them flare up, stand at the north of the Garhapatya and attend on the fires simultaneously with the formula, "May there be safety for you, safety for us". While repeating the verses, "May we not go astray (from the way), not from a Soma sacrifice, O Indra ! may the enemies not block our way— Do thou bring us upwards, O Agni ! furnished with clarified butter— Do thou unite us with abundance of wealth, and multiply us with progeny", he should proceed on journey without seeing the fires, (and restraining his speech). Having reached such place, as from where his house roof too is not visible, he may speak. Having reached the main road (going to the town of his desire), he should repeat

1 B. प्रज्वाल्य आचम्य प्राणानायम्य तीर्थेन प्रविश्य ।

2 ऐ ब्रा. 7.12. 3 ऋ. वे. 10.57.1.

मे अग्ने सख्ये न मृध्या उद्रायो अश्यां सदनं पुरुक्षोः[1]" इति जपेत् ।

२. अनुपस्थिताग्निश्चेत्प्रवासमापद्येत । "इहैव सन् तत्र सतो वो अग्नयः प्राणेन वाचा मनसा बिभर्मि । तिरो मा सन्तमायुर्मा प्रहासीत् ज्योतिषा वो वैश्वानरेणोपतिष्ठे[2]"॥ इत्युपस्थाय गच्छेत् । प्रत्येत्य गृहं "अपि पन्थामगन्महि स्वस्ति गामनेहसम् । येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु[3]" ॥ इत्यृचं ब्रूयात् । समिद्धस्तोथ वाग्यतो विहृताञ्ज्वलिताग्नीन् श्रुत्वाऽऽहवनीयस्य वायव्यदिश्यवस्थाय "विश्वदानीमाभरन्तोऽनातुरेण मनसा । अग्ने मा ते प्रतिवेशा

the verse, "May our path ever be easy of going, and provided with food; sprinkle, gods, the plants with sweet water; (safe) in your friendship, Agni, may my fortune never be impaired, but may I occupy a dwelling (abounding) with riches and ample food".

2. ĀŚVALĀYANA [2-5-7] If he had to proceed on a journey without having prayed to the fires, he should attend on the fire (remaining there only) with the verse, "O Agni! remaining here, I maintain you remaining there, with Prāṇa, speech and mind. May life not abandon me remaining beyond! I pray you with the light beneficial to all" and continue his journey thereafter. After returning home he should pronounce the verse, "We have reached the path which leads to bliss, without a foe, whereby one defeats all his foes and wins wealth." With fire-sticks in hand and restraining, his speech, he should stay at the north-west of the Āhavanīya after hearing about the sacred fires burning and look at the Āhavanīya with

1 ऋ. वे. 3.54.21. 2 तै. ब्रा. 1.2.1.27. 3 ऋ. वे 6.51.16.

रिषाम ॥ नमस्ते अस्तु मीढुषे नमस्त उपसद्वने । अग्ने शुम्भस्व तन्वः सं मा रथ्या सृज[1]" ॥ इति मन्त्रद्वयेनाऽऽहवनीयमीक्षते ।

३. अथ समानीतान्समिधांस्तस्य तस्याग्नेस्समीपे निधाय मन्त्रेण जुहुयात् 'आ गन्म विश्ववेदसमस्मभ्यं वसुवित्तमम् । अग्ने सम्राडभि द्युम्नमभि सह आ यच्छस्व'[2] ॥ इत्याहवनीये । 'अयमग्निर्गृहपतिर्गार्हपत्यः प्रजया वसुवित्तमः । अग्ने गृहपतेऽभि द्युम्नमभि सह आ यच्छस्व'[3] ॥ इति गार्हपत्ये । 'अयमग्निः पुरीष्यो रयिमान्पुष्टिवर्द्धनः । अग्ने पुरीष्याभि द्युम्नमभि सह आ यच्छस्व'[4] ॥ इति दक्षिणाग्नौ । 'अभयं

the two verses, "Maintaining thee for all time with healthy mind, may we, thy neighbours, not perish, O Agni ! obeisance to thee, bountiful, obeisance to thee who hast been attended – O Agni ! do thou decorate our bodies, and unite me with wealth."

3. Having placed the fire-sticks near the three fires, he should offer (the fire-sticks) into the Āhavanīya with the verse "We have approached thee, the most victorious, the most liberal dispenser of goods, O Agni ! sovreign lord, bestow on us lustre and strength," into the Gārhapatya with the verse, "This fire is the lord of the house, because of its being the Gārhapatya, the most liberal dispenser of goods to our offspring. O Agni, lord of the house, bestow on us lustre and strength", into the Dakṣiṇā fire with the verse, "This fire of loose earth is full of riches, increasing welfare. O Agni of loose earth, bestow on us lustre and strength." Having prayed to the fires as

1 आ. श्रौ. सू 2.5.9.
2 वा. स 3.38.
3 वा. सं. 3.39.
4 वा. स. 3.40.

वो अभयं मेऽस्तु' इति पूर्ववदुत्थाय, विहारादुदगासित्वा 'भूर्भुवस्सुवः' इति वाचं विसृजेत् ।

४. दशरात्रादूर्ध्वं प्रवासमापद्येत । चतुर्गृहीतमाज्यं 'मनो ज्योतिर्जुषतां[1]....' इति जुहुयात्[2] । अग्निहोत्रहोमे च विच्छेदाहुतिमिमां जुहुयात् । प्रतिहोममेके । 'गृहा मा बिभीतोपवस्स्वस्त्येवोऽस्मासु च प्रजायध्वम् । मा च वो गोपतीरिषत्[3]।' प्रपद्येत 'गृहानहं सुमनसः प्रपद्ये वीरघ्नो वीरवतस्सुवीरान् । इरां वहन्तो घृतमुक्षमाणास्तेष्वहं सुमनास्संविशानि' ॥ इत्यनुवीक्षमाणः । **इति प्रवासोपस्थानप्रकरणम्**

mentioned above with the same formula, " May there be safety for you, safety for us," he should come back by the same way as he had gone (inside the Vihāra) and release the restrain on his speech with the formula, " Bhūrbhuvaḥsuvaḥ ".

4. [2-5] If he has stayed away for more than ten nights, he should offer an oblation of clarified butter, taken four times, with the verse, ' May mind rejoice in the light ....'. He can offer this oblation even in the event of his failure to offer the Agnihotra for same reason (or the other). Some teachers opine that he should offer this oblation as many times as there are failures in offering the Agnihotra. He should approach his house with the verse, "House, do not fear, do make best welfare to us, do not harm your land lords", while looking it with the verse, " I enter the blessed joyful house, which does not bring death to men ; manly (I enter) that which is rich in men. Bringing refreshment, dropping clarified butter(I enter the house)in which I shall joyfully rest".

Thus ends the chapter on **The Journey Prayer**

1 *cf*. p. 46 2 B. इति तूष्णीमुत्पवनम् । 3 आ. श्रौ. सू. 25.17.

GLOSSARIAL INDEX

agni[1], the sacred sacrificial fire 26, 28, 94-96.

agni[2], laukikāgni, the (ordinary) fire 50.

agni praṇayana, the fetching of the Āhavanīya from the Gārhapatya 26, 28.

agnihotra, the daily vedic sacrifice to be performed at both the twilights. The havis may either be rice or milk besides ājya 24, 51, 83, 97.

agnihotra-havaṇī, N. of a vessel 51.

aguihotri, the sacrificer, who performs the Agnihotra 30.

agnyādhāna, the (formal) setting up of the sacred fires, qualifies one for vedic rituals 17.

adhiśrayaṇa, the act of putting on the fire 32-35, 69.

adhvaryu - N. of the priest, who performs all the manual acts in a sacrifice It is he who has to execute all the acts and give directions to others, [his rules are set forth in the Yajurveda] 8, 45, 63, 84, 88, 95.

anājñāta traya, the three verses, 'anājñatam.... ; Yatpākatrā.... and Puruṣasammito....' 23, 29, 51, 90.

anugamana, cessation of the fire 18, 27-29, 53-55, 89-90.

anuyājyā, the usual post-principal offering 89.

anuvākyā, the hymn inviting the gods to the sacrificial ceremony, also puronuvākyā 10 22.

antarā, between (the Gārhapatya and the Āhavanīya) 5, 36-42, 50, 66-67.

anvādhāna, the (formal) adding fuel to the sacred fires 19, 54-55.

anvārambhaṇīyā, an initiatory ceremony 19, 81.

anvāhārya, the offering to the manes 89.

abhimantraṇa, reciting over an object, or touching an object with a formula 30-34, 36-37, 79, 90-93.

abhimarṣana, touching an object with a formula 63-64, 69.

amāvāsyā, new-moon day (sacrifice) 72.

araṇī, the two kindling woods (upper and lower) prepared from an Aśvattha tree growing out of the stem of a Śamī tree 13, 18, 26, 50-51, 56, 90.

avakṣāma, feeble embers (of the Gārhapatya) 24.

avadāna, apportioning of the oblation-material 61-63, 75, 82.

aśvattha, Ficus Religiosa Linn 12.

aśvavāla, a reed Saccharum Spontaneum 12.

aṣṭākapāla, a cake baked on eight potsherds 47.

āgnā-vaiṣṇaveṣṭi, an iṣṭi offered to Agni and Viṣṇu [with a puroḍāśa baked on eleven potsherds] 67.

āgnīdhra, an asst. priest belonging to Brahma gaṇa, In addition to his duty which is similar to that of the Hotṛ, he assists the Adhvaryu by looking after fire and its distribution to various Vedis. He is given the duty of seeing if everything is alright before invoking the divinities. He is given a wooden knife [Sphya] as an insignia of this aspect of his duty 61, 65.

āgrāyaṇeṣṭi, an iṣṭi of new grains. A sacrificer is forbidden to consume new grains until he has offered them. Barley, Śyāmāka and paddy are oblations respectively in spring, rainy, and autumn seasons 81, 82.

ājyam, clarified butter 42-44, 54-55, 60-63, 82, 97.

ājyasthālī, a vessel for keeping ājya 17.

ātañcana, curdling 75.

ādhāna, See agnyādhāna 19, 49, 81, 99.

Āpastamba, N. of an ancient teacher, author of Kalpasūtras 28, also one who belongs to the Āpastamba sūtra 17, 26, 28, 31-32, 36, 40, 42, 45, 56, 59, 61, 63, 65, 66, 77.

āmikṣā, a mixture of boiled and coagulated milk 82.

āvasathya, one of the five vedic fires ; the three welknown and the Sabhya 15, 29.

Āśvalāyana, N. of an ancient teacher, author of Āśvalāyana Śrautasūtra and Gṛhyasūtra 25, also, one who belongs to that Sūtra 80.

āhavanīya, the principal of the three fires in vedic sacrifice. All offerings to the principal divinities of the sacrifice as well as expiatory oblations are offered in this 8, 18, 24-32, 42-44, 95-96.

āhitāgnin, a sacrificer, who has performed Ādhāna (and maintains sacrificial fire) 51, 94.

ikṣu, sugarcane, Saccharum Officinarum Linn 12.

iṣṭi, a minor vedic sacrifice, in which Puroḍāśa is the principal offering ; conducted in one day only. Its process :- preparation of Havis, i.e. pounding and grounding of rice and baking of Puroḍāśa ; Sāmidhenī karma, the kindling of the sacred fire ; fore offerings : patnī-samyāja and other homas 19, 27, 42, 44, 81-82.

utkara, heap of rubbish 84.

uttaravedi, the principal fire-altar in the animal sacrifice 90.

utpavana, cleansing 63-64.

udavasānīya, concluding offering of a sacrifice 16.

udumbara, Ficus Racemosa Linn 12.

uddharaṇa, taking out of (the fires) 18, 25.

upasamindhana, flaring up of the sacred fires 50.

upasādana, putting near to (the fire) 44.

upasthāna, attending (on the fire) with obeisance, meditation and recitation of a formula 24, 49.

upākaraṇa, sanctifying, assigning, presentation (of an animal victim) 92.

eka kapālam, a Puroḍāśa baked on one potsherd 44.

ekādaśa kapālam, a Puroḍāśa baked on eleven potsherds 57.

kapāla, a potsherd (used for backing of a Puroḍāśa) 67-70.

kapittha, Feronia Elephantum Correa 12.

kāśa, Saccharum Spontaneum Linn 12.

kuśa, poa Cynosuraides Retz 38.

kovidāra, Bahunia Variegata Linn 12.

kausumbha, saf flower, Carthamus Tinctorious Linn 11.

khadira, Acacia Catechu Willd 12.

gavātikramaṇa, making a cow to walk on certain spot 38.

gārhapatya, one of the three vedic fires. The fire formally set up [Adhāna] should be preserved in the receptacle of this fire. The receptacle is round in shape 9, 19, 24-32, 54.

gauṇa, secondary, subordinate, accessory, opp. to Mukhya 60,66.

gṛhya, rites and rituals to be carried out by a house holder ; also stands for Gṛhyasūtra 17.

gudakāṇḍa, large intestine, the Pratiprasthāta offers the Gudakāṇḍa cut into eleven pieces on the Śāmitra fire 90-92.

caturgṛhīta, Ājya taken four times into ladle 44-46, 97,

caturdhākaraṇa, quartering [of a Puroḍāśa in Darśa-purṇamāseṣṭī] 88,

caturhotṛ, optional oblation, oblation offered with the formula called caturhotṛ. The numbers, catuḥ, pañca, ṣaṭ, sapta and daśa, in the names of these formulas indicate the number of Hotṛs or priests, who are symbolically mentioned 15, 81.

cāturmāsya, a group of the four iṣṭis, viz. Vaiśvadeva, Varuṇa praghāsa, Sākamedha and Sunāsīra 51, 81.

japa, repeating, muttering 4, 18, 54.

jarttila, wild-sesamum 11.

juhū, a wooden ladle with a snout for offering Ājya into the fire 8, 20, 22.

tīrtha, the path between the rubbish heap and the Praṇītā waters 85.

tūṣṇīm, without reciting any (formula) 41.

tretāgni, the three Vedic fires : Āhavanīya, Gārhapatya and Dakṣina fires. Āh. and Gār. lie on a east west line ; the centre of Āh. receptacle lies about 6 feet to the east to the centre of Gar., the Dak... (or Anvāhāryapacana) lies to south east of and west Gār. Some times two more fires, Sabhya and Āvasathya are also set up 27.

dakṣinā, sacrificial fee 7, 13, 21, 28, 60. 96,

dakṣināgni, one of the three vedic fires, the oblations to manes are prepared and offered on this fire besides a few other oblations 82.

darbha, Cynosuroides Retz 12, 17, 25, 44-45, 48.

darśapūrṇamāsa, the New-moon-day and Full-moon-day sacrifices 27–51.

dūrvā, Cynodon Dactylon 12.

doha, milking [of a cow for sacrificial offering] 30-32, 57-61.

dvikapāla, a Puroḍāśa baked on two potsherds 37.

nimba, Azodirachta Indika Juss 12.

nirvāpa, assigning of an oblation material to a deity 25, 42, 60, 74, 83.

pathikṛdiṣṭi, an iṣṭi to Pathikṛt—[a form of] Agni—[with a Puroḍāśa baked on eight potsherds] 38 39, 66-67, 81.

paridhi, enclosure sticks 60, 63-64.

parișecana or ṣeka, sprinkling around [with water] 17.

paristaraṇa, strewing around 17.

parva, an aspicious periodic change of the moon 7.

palāśa, Butea Monosperma 12, 35, 57.

pavitra, two kuśa leaves for sprinkling and purifying 17, 79.

paśu, animal 91-93, also animal sacrifice 79, 83.

prakṛti, archetype, The Śrauta sūtra describe in detail one sacrifice each under the various types of sacrifices, this is called prakṛti. In case of others, under the same type, only the differences from the prakṛti mentioned, this is vikṛti 35.

praṇīta, N. of the vessel, in which the sacred water is carried 77.

prayāja, fore-sacrifices [five in number] 7.

pravara, genealogy, names of 3 or 5 early sages in the family of a person, line of ancestors 83.

prāśitra, the portion of remenent of Havis to be eaten by the Ṛtviks and the sacrificer 88.

priyaṅgu, Setaria Ilalica Beduv 11.

prokṣaṇa, sprinkling with water 7, 78.

prokṣaṇī, a vessel to keep sacred water for sprinkling 17.

madhyama, middle, (middle one of the palāśa tri-leaf round in shape) 35.

manthana, churning 13.

mantra, formula, a vedic passage other than the Brāhmaṇa 15, 51, 96.

mukhya, principal, important, distinctive, opp. to gauṇa 76.

mūlyādhyāya, a pariśiṣta (appendix) of the kātyāyana Śrauta sūtra; sets forth substitutes for the various items of prescribed dakṣiṇā, in case it is impossible to offer the prescribed ones 13.

mitrāvaruṇa, dual divinities 92.

yajamāna, sacrificer 42, 50-54, 76, 82, 89, 91-92.

yava, barley, Hordeum Vulgare Linn 11-12.

yāga, sacrifice, contrasted with homa 60, 66, 75.

yājyā, the hymn at the end of which an oblation is offered to a deity in a sacrifice 10, 22, 27, 40, 48, 51, 58, 72-73.

yoktram, thin darbha-rope, the sacrificer's wife has to tie this her waist over the clothing, during a sacrifice 79.

yoni, original source [of the Āhavanīya and Dakṣiṇā fires i.e. Gārhapatya] 16, 17, 19, 90.

rājavṛkṣa Buchanania Latifolia Roxb 12.

laukika, general, ordinary, see also Agni 2, 13, 40.

vāgyata, one who restrains speech 42.

vājina, the scum of curdled milk 82.

vikṛti, ectype, modified, See Prakṛti 81.

viharaṇa, distribution of the fires into their places 24, 89, 94.

vedi, altar, the spot where the different fire-places [agni kuṇḍas] are situated 67, 84.

veṇu-yava, bamboo seed 11.

vaiśvānareṣṭi, an iṣṭi to Vaiśvānara Agni [with a puroḍāśa-baked on twelve potsherds] 81.

vyāhṛti, the formula, 'Bhūḥ svāhā, Bhuvaḥ svāhā, Suvaḥ svāhā, Bhūrbhuvaḥ svāhā or Bhūrbhuvaḥ suvaḥ svāhā' 26.

vratapatīṣṭi, an iṣṭi to Vratapati Agni [with a puroḍāśa baked and on eight potsherds] 49, 72.

vratabhṛt iṣṭi, an iṣṭi to Vratabhṛt Agni [with puroḍāśa baked on eight potsherds] 45, 71.

śamitṛ, one officiating in the animal sacrifice, his job is to take out the prescribed organs from the body of the animal after straughting it 90.

śamī, Acacia Surdra 12.

śara, Soccharum Sara Roxb 12.

śarāva, a measure equal to two Prasthas or one Kuḍava 55, 59, 61.

śākhā, a [vedic] branch 25, 83.

śāmitra, the fire, on which the organs of the animal are [baked 90.

śālmalī, Bomdax Cliba Linn 12.

śyāmāka, millet, panicum Frumcntcbm Roxb 11-12.

śṛta, boiled (milk) 59.

śrotriya, a learned person in the veda, conversant with sacred knowledge 17.

sāmidhenī, the hymns used for lighting the fire sparks ; Pravo-vājā...., Agna āyāhi vitaye ... (thrice), Īḍenyaḥ ... (thrice), Agniṁ dūtaṁ...., Samidhyamāno.... Samiddho Agna.... (twice) these elven hymns in Darśapūrṇamāseṣṭi 85.)

sānnāyya, collected offering, a part of the New-moon-day and Full-moon-day sacrifices 57, 82.

sārasvata homa, a sacrifice to Sarasvati or Sarasvat 15, 81.

sūtaka, impurity caused by child birth or death of a person 91.

saṅkalpa, 4 solemon vow or determination to perform any ritual observance 21.

sabhya, N. of the fourth vedic fire in the case of setting up of the five fires, fifth being the Āvasathya 18, 29.

samit, fire sticks of sacrifice ;— usually as thick as the little finger and as long as the prādeśa (= distance between the elbow and the tip of the little finger) 35, 36, 95.

sambhārayajus, a verse recited at placing up of the sacred fires into their places 16.

sarvaprāyaścitta, the expiation rite-in-general, an offering with the vyāhṛtis 16-18, 28, 34-41, 51-54, 61-64, 76-80, 82-83, 89-90.

sarṣapa, mustard, Brassica Campestris Linn 11.

sugandhi tejana, a fragrant grass, Sansevieria Roxb 12.

somayāga, N. of Yāga. It begins with Dīkṣaṇīyeṣṭi, when the sacrificer takes vow. Next day Prāyaṇīyeṣṭi. Then the Soma creeper is brought and the Ātithyeṣṭi is performed in honour of Soma. It follows Tanūnapat iṣṭi. Soma is principal oblation 26.

stamba, a bush (of darbhas) 48.

sruk, a type of ladle 88, 92.

sruva, a type of ladle 17, 20, 54, 64, 76.

sviṣṭakṛt, the deity Agni sviṣṭakrt, also offering to that deity 61, 88.

havis, oblation material, difined as that which is portioned out in a rite 8, 56, 60-61, 66, 78, 82-83.

hotṛ, the Hotṛ priest, who recites the proper mantras that accompany Homa and Śastra, invocations, in accordance with directions given by the Adhvaryu. And the Adhvaryu offers the Havis simultaneously when the significant word Vauṣat is uttered at the end of invocation by the Hotṛ.

homa, the act of making an oblation to the gods by putting Ājya or such material into the fire 4, 6, 26, 83.